

# The Baptist Record

"THY KINGDOM COME"

OLD SERIES VOLUME NO. XLII.

JACKSON, MISS., SEPTEMBER 30, 1920.

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Take notice: Mississippi Association meets Oct. 7th.

Our sincere thanks to those who sent us copies of the Record of Sept. 9th.

War between Poland and Lithuania has been stopped by the council of the League of Nations.

In twenty-six years the number of church members in the United States has nearly doubled.

Those who go to Yalobusha Association at Spring Hill church, please notify R. G. McCorkle at Oakland.

The Neshoba County Baptist Association meets at Linwood, two miles west of McDonald, October 30, 31, Nov. 1, 1920.

Latest bulletin from MacSwiney: He talks a good deal, reads the newspapers and takes the communion daily.

It is estimated that \$175,000,000 was the loss of working men on account of strikes in the past twelve months.

Wars of various sorts and sizes are now going on in Mexico, Bolivia, Turkey, Ireland, Poland and Russia, Korea, China, and we are nominally at war with Germany.

Rev. Frank Galloway assisted Pastor Eubanks at Pleasant Hill church. It was a "splendid good meeting," and six were received for baptism.

One of the first things Pastor Measells did when he got to Shelby was to see that the Record goes to every home. He is delighted with the outlook and so are they.

Pastor E. J. Eubanks was assisted by Brother Dave Gullet at Mt. Hebron church. The church was greatly revived and received seven members, six by baptism.

Prof. C. D. Johnson, former teacher in Clarke College, but now of Ouachita, has been given a year off to take the doctor's degree at University of Iowa, where he is employed as instructor for the time.

Those expecting to attend Kosciusko Association at Springdale church Oct. 15th, if going by rail will be met at Kosciusko or West if they notify Mr. Leo Wood or Willie Hester at West, R. F. D.

Rev. J. A. Landers, of Fayette, writes that he is going to do his best to put the Baptist Record into every home in his church. When a pastor does his best at this task he generally succeeds.

News items for the Record should reach the office by Monday in order to get in that week's paper. If you want it to get in the earliest send it to reach us Monday and make it short. Long letters have to wait.

Dr. J. B. Searcy, well known and honored in Mississippi, recently passed to his heavenly home from his earthly home in Little Rock, Ark. He was for two years editor of the Baptist Record and then was pastor at Biloxi where he built a church and did good work. Dr. Searcy spent most of his ministerial life in Arkansas, where he was held in high esteem as he was everywhere he was known. He has two children in Mississippi, Mr. Reuben Searcy and Mrs. W. T. Lowrey of Blue Mountain.

Is this our glory or our shame? Probably 800 or 1000 girls in Mississippi were unable to enter colleges in the State because there was no room for them. Half of these at least were Baptist girls. Our Baptist colleges for young women could have had, it seems four hundred more students if they had had room for them. The Woman's College is said to have turned away 25 applicants. Blue Mountain College had to refuse 100 more. Hillman College began declining applications made in July. With the present provision the Woman's College cannot increase its capacity one inch for five years, as all the money for the campaign is required to pay for the two new dormitories built last year. This is a tragic situation. How are we going to educate our girls? Will not someone to whom the Lord has entrusted money come to their help? It is a time for prayer and for giving, or our intellectual life is throttled and we will be deprived of spiritual leadership.

Secretary Daniels says the League of Nations Covenant guarantees freedom of conscience and religion, stands for the prohibition of such abuses as the slave traffic, the arms traffic and the liquor traffic among backward and subject races.

D. W. Moulder and Bruce Hilburn preached in a meeting at Centerville in Jones county. The singing was led by C. S. Moulder, and the singing was great. Likewise the preaching. There were twenty-one additions to the church, thirteen by baptism.

The Baptist colleges for women in Mississippi are all filled. The Meridian College for Women has a few places which may be secured by early applicants. The managers of this school are Baptists, fine Christian gentlemen, and girls going there will be well cared for.

Home Board Evangelist T. O. Reese was with Pastor Thompson in a meeting at Newton, closing Sunday night. The crowds were large and the meeting fine. Many students from Clarke College were reached. We heard several days before the meeting closed that sixty-two had joined the church.

At the recent meeting of Lebanon Association, M. P. L. Love was reelected moderator and J. L. Johnson reelected clerk. The association reported a total increase of 853 members, making a total membership of 4824. The association proposes to report 1,000 new subscriptions to the Baptist Record at its meeting next year.

Pastor J. M. Metts has resigned at Flora, Bentonla and Lula to take effect about December first. He will move to New Orleans and take charge of the Grace church. He has done an excellent work in his present field and will doubtless do the same in his prospective pastorate.

Deaths in France during 1919 exceeded the births by 292,000. If this continues the nation will be extinct in a few generations.

Brother J. E. Breland, of Union, had with him part of time in a meeting at Pleasant Grove, Brother Monroe May, who did good work. There were twenty additions, thirteen of them by baptism. For twenty years, except four, Pastor Breland has served this church, which conducts a weekly prayer meeting and Sunday school. Fifteen young men lead in public prayer and five older ones. All stand by the pastor in the work.

The Baptist Flag had a leading editorial recently with the heading "We Failed." It is to tell how they have failed to raise their mission funds. If these landmark brethren had spent their time at their own work instead of complaining of what the Southern Baptist Convention is doing, they might have succeeded instead of failed. The total amount undertaken for home and foreign mission was \$8,500, a pitiful sum, and they didn't raise that.

According to the Christian Work the number of Northern Presbyterian churches has steadily decreased for five years. There were fewer men ordained to its ministry last year than the number who died. The candidates for the ministry in their churches decreased thirty percent from what they were in 1916. But they received last year nearly 100,000 members on confession of faith, and their contribution to missions and education have increased by about thirty per cent. But the Methodists will probably take the prize for increased contributions.

D. Sherwood Eddy, after his visit to Europe, says that of 2,000,000 people in Vienna, 1,000,000 of them are hungry today. The picture he draws of this Austrian capital is like a hell on earth. The scoundrels who forced this war on the world ought to have every cent of their property confiscated for the benefit of these wretched people and themselves be sent to the poor house or their journey hastened to the other world. The suffering of little children is indescribable.

The Oysaka saints worshipped last Sunday for the first time in their new \$25,000 church. It is not only one of the prettiest, but one of the most conveniently arranged churches in South Mississippi. They have 11 Sunday school rooms and pastor's study, besides the main auditorium. J. G. Gilmore is their happy pastor. The Bogue Chitto Association met with them last week, Wednesday and Thursday. They began their revival meeting last Sunday and request the prayers of the brotherhood that God may send them a gracious revival.

Recently President Johnson of the Woman's College at Hattiesburg received a letter from a missionary to the Choctaw Indians in Neshoba county telling him he had two Choctaw girls ready to go away to college and asking if there was any chance to get them into the Woman's College and have their expenses met. Dr. Johnson sent copies of the letter to a few friends. One went to Pastor T. L. Holcomb of Columbia, who sent it to one of his deacons. His deacon replied he had just been thinking that something ought to be done for these people and that he would assume the support of one of the girls. Another letter received a similar response (from whom we do not know) and these two girls are now at the college and on the way to larger usefulness in life. Got something good? Pass it on.



## SCANDINAVIA AND NORTHERN EUROPE

(By President E. Y. Mullins)

Dr. Gambrell and I have just completed a tour through Denmark, Sweden, Finland and Norway. Dr. Gambrell's last letter gave an account of the trip to Holland and Germany. From every point of view the tour has been interesting; from the Baptist point of view, especially so. I can give here only a hasty sketch.

Denmark is a country with about three million contented, happy and prosperous people. Nobody is very rich and nobody is very poor. There are five thousand Baptists in Denmark and thirty churches. There were four hundred and fifty baptisms last year. The first church, Copenhagen, has five hundred members. Pastor M. Jorgensen is evidently a wide-awake man. His daughter, also, is a great force in the church. The church has bought a fine six-story building on a splendid street at a cost of four hundred kroner, about one thousand dollars. It is to be used for young people's work and as a home for young people needing care in a great city. Evidently Danish Baptists are doing things.

## Sweden a Baptist Stronghold

Sweden is perhaps, along with Germany, the greatest Baptist stronghold on the continent of Europe. It is the home of 60,000 Baptists. They have large, fine churches, educated pastors, and many men of influence and wealth. They conduct foreign and home mission work. They have a splendid seminary in Stockholm with a student body of from forty to seventy in number. Dr. C. E. Benander is the beloved and able president. It was a joy to visit the aged Dr. Broady, now in his eighty-sixth year. He has given his life to the seminary. But he is an American citizen, was a colonel in the federal army in the Civil war, returning immediately afterward to Sweden. It was very interesting to witness the meeting between the Confederate scout, Dr. Gambrell, and the Federal colonel, Dr. Broady. They shook hands "across the bloody chasm" in the most fraternal Christian greetings and exchanged reminiscences of the Civil war much to the delight of the other members of our party. I am trying to persuade Dr. Gambrell to write out his recollections of the Civil war and the period following immediately afterward. He has a rich store of them of a very valuable kind. Rev. J. Bystrom is the very efficient foreign mission secretary of the Swedish Baptists, very alert, very able and very resourceful. He was for a number of years a member of the Swedish parliament and the people are trying to persuade him to offer for election again. He showed us innumerable courtesies for which we can never cease to be grateful.

The success of Swedish Baptists is due chiefly to two causes: first, they stressed education at the very beginning, away back in 1848; second, they had wise leaders in the early days. These two causes are really one.

## Dr. Gambrell Plans 100th Birthday

We went from Stockholm to Finland, across the Baltic. It was an ever memorable journey of 200 miles through the Aaland Islands. There are ten thousand of these islands. It was like a journey through fairyland. Every moment a new vista between the islands, every moment a new panorama of sea and land and sky, and a procession of lumber-laden and firewood laden ships from the upper Baltic. No trip can surpass this journey through the Aalands. Dr. Gambrell and I remarked upon the desirability of this fairy land as a summer resort. We made an engagement and selected the island where we are to come and celebrate his hundredth birthday, twenty-one years from now. He reminded me that he would celebrate his seventy-ninth birthday the next day. It was this which led to the plan. The next day at Helsingfors I told the brethren of his birthday and we sent Dr. Gambrell a lovely bunch of roses, donated by a florist who is a deacon in the church there. At Helsingfors, Finland, we were within six

hours of Petrograd, Russia, and we longed to go. But there were no intercourse between the two countries and Bolshevism was rampant in Petrograd. Finland is one of the many young democracies of Europe. She threw off the Russian yoke and conquered the Reds, who attacked from within. Finland has full prohibition, voted by the free suffrage of her people. There are 3,500 Baptists and 30 churches in Finland. Pastor Lignell of Helsingfors is praying for money with which to buy an adequate building for his enlarging work. The prospect for Baptists in Finland is wonderfully bright if they can be reinforced in this new era of their national life. The Finns are tingling with new life and enthusiasm. Their athletes came out second in the marathon contests at Antwerp in August, America being first, and we saw a celebration of the event in the public square in Abo where we re-embarked for Stockholm. It was like a Fourth of July celebration at home in its noise, enthusiasm and oratory. We were much impressed.

## Norwegian Baptists Are Alert

In Norway Pastor J. A. Ohn of the Tabernacle church in Christiana, met us at the train and showed us every courtesy. Here, as elsewhere, we spoke to a large and responsive audience. The son of Pastor Ohn, who is a professor in the Norwegian seminary, was our interpreter. In fact, nearly everybody we met in Norway spoke English. I told the audience Sunday morning that in some places the dogs barked, the donkeys brayed, and the children cried in English—and that this was about all the English I heard. But in Norway everybody seemed to speak it. In fact, both Norway and Sweden require English as a branch of study in the public schools.

Norwegian Baptists number 4,500 with 42 churches. They have a theological seminary with two professors and thirteen students. They conduct various forms of mission work. Rev. B. Aalbu is their missionary on the Congo in Africa. It was interesting to note that he was a student in the Southern Baptist Theological Seminary a few years ago. Another wonderful all-day ride from Christiana to Bergen across Norway brought us to our point of embarkation for the British Isles. We rose 4,000 feet above the sea level. We passed through 174 tunnels. We skirted many mountain lakes of incomparable beauty. We saw splendid little pieces of cultivated ground about the size of the palm of your hand (as it seemed), high up amid the bleak and barren rocks. We saw glaciers, great areas of snow, at various times. We were repeatedly above the snow line. We saw miles upon miles of snow built against the mountain wall and covering the railroad track as a protection against drifts in winter. We saw clefts in the rock from a thousand to two thousand feet deep, and often in the distance cascades leaping into the abyss, and stretching downward like a band of white ribbon. But I can not describe that all-day ride through Norway. It was one of the unforgettable days of my lifetime.

## Conclusions As to Scandinavia

In conclusion I note two or three general impressions. First, the Scandinavian Baptists are a very fine type of Baptist. They are upright, outright, thoroughgoing, middle-of-the-road Baptists. They are not angular or rantankerous. But they do not compromise. They are self-respecting and are respected by everybody else. They hold their hands up. They are courageous. They believe in the Baptist mission to the world.

Second, in the Scandinavian countries there is an atmosphere thoroughly favorable to Baptist work. They are all free, democratic countries. Their kings are without power. The king of Sweden refused to have a coronation when he ascended the throne. Recently a company of merchants in Copenhagen invited the Danish king to speak. They had been complaining of very poor business. The king said,

"Yes, gentlemen, business is bad, very bad, especially my business—that of being king." His sense of humor no doubt made the business men like him better.

Third, there are many movements toward the Baptist position in the state churches. There is a growing sense of the need of spiritual Christianity. These countries have complete religious toleration and they have not full religious liberty as yet. There is a great need in every government of Europe for strong advocacy of complete religious liberty.

Fourth, the British navy is everywhere in evidence in the Baltic. At Copenhagen, Stockholm, Helsingfors, Kristiana and elsewhere there were British cruisers or battleships. The blockade against Russia could be enforced in an hour. With the ominous news from Poland at the time was very assuring to see the Union Jack flying from so many masts. The world at large does not appreciate the amount of international police duty that is performed by the British fleet.

The story of the beginning of the Scandinavian Baptist work in all the countries is a thrilling romance. But it can not be told here. I have full notes for further use. We spend September in the British Isles and after completing our work there we will start for Roumania, Jugo-Slavia, Hungary, Italy and Spain. Dublin, Ireland, September 8, 1920.

## HOW TO PUT THE RECORD INTO EVERY HOME

To be brief this is the way we did it:

The pastor made it a point to see all the deacons and get the plan before them very clearly. That is the plan to put the Record in the budget for next year. Having them to help when the moment came to bring the matter up in conference made it easy.

The pastor wrote the Record asking them for a list of all subscribers whose papers came to Forest. Of course there were some who receive their papers here who were not members of this church. We culled them out and found that we had to our credit about 200 months of subscription. By actual count, it takes 82 papers a week to put the paper in all the homes. Beginning the first of October, it will take 246 months to finish out the year for all the homes. Getting credit for the 200 months leaves 46 months to be paid for to January 1. This small amount of money was raised by mention of the fact that we needed enough money to make out the 46 months.

This was done when the plan was put before the church and the church had voted to put the record in the budget next year on the same plan as the Sunday school literature, and other local expenses.

How to do it in any church: The pastor believes that the best way is to get the folks that realize the benefit of the Record in the homes in sympathy with the plan by personal conferences. Especially have the board of deacons sanction the plan. Bring the matter up in church conference and explain so that there is no misunderstanding. Ask for a motion to put the Record in the church budget and the authority will be given. As little friction should be had as possible, and almost none will be had if the proper spirit is exercised. Find out the number of homes in the church that should receive the paper and select the head of the home if a member of the church, and send the paper in that name. If the head of the house is not a Baptist, send the paper to the oldest church member in the home. We are sending the paper to every home where there is a member of the church, even if only a small child.

This advice may be worth little, but it is our plan, and may I say that not one objection was heard in the whole matter.

OWEN WILLIAMS,  
Pastor of Forest Baptist Church.



### A THRILLING STORY

Shortly after the meeting of the Southern Baptist Convention, we referred to an experience which a Texas pastor had with a Catholic man and woman who were converted while listening to the address on the capitol steps by Dr. Truett. Shortly thereafter, we had a letter from a North Carolina pastor advising us that a friend of his was skeptical of the truth of the incident, and would need to have a more detailed statement.

At that time, we could not recall the name of the Texas pastor who related the experience, but located him later and, at our request, he has written for us the appended detailed statement which makes a thrilling story. We may add that he is one of our most conscientious, consecrated pastors, a man whose statements on any matter we would accept without question.

I stood near the center of that great throng of people, and directly in front of Dr. Truett. There stood just in front of me a man and a woman, whose names I do not recall. They were not married, but said they were to be married some time this year. They were about the same age, I would guess thirty-two or thirty-three years old. A handsome couple they were, and very intelligent.

They told me they were Catholics, and had heard and read very little of the Baptist belief, teachings and practices. They heard Dr. Broughton at the Fifth Street Baptist church on Sunday morning. They were passing the church, saw the great crowds of people gathering there, and stopped in through curiosity and heard all of his message. Said they were very much impressed with Dr. Broughton and many of the things that he said.

From the Fifth Street Baptist church they remembered the announcement that Dr. Truett would speak from the Capitol steps that afternoon. They said, having heard that Dr. Truett was one of our greatest men and leaders, they decided there and then that they would go to the Capitol that afternoon and hear his message. Both parties seemed to be very restless and nervous, especially the woman.

Dr. Truett had been speaking for ten or fifteen minutes perhaps, when she looked at me and said, "Do you know Dr. Truett?" "Yes, I know him personally and have heard him speak many times." The lady said, "Well, I see four remarkable things about the man already: He has a wonderful personality, a great voice, his intense earnestness, and he surely knows his subject." I said to them, "You see in Truett what I have always seen."

As Dr. Truett continued to deal with the facts in that positive manner, she said, "I can readily see, however, that he is an enemy to our church and our religion, and what a pity that a great man like Truett does not believe like we do, and that he is so biased." I said to them, "You are mistaken. He is not your enemy. Truett is your friend for he believes the whole Bible and the God of the Bible, and is now pleading for your soul, your freedom, your peace, and your happiness; and if you only had in your heart the Christ of the Bible, you could see his message in a far different light." She said, "Yes, but I hate to hear anyone speak against our church and our religion, and I despise all who say such unkind things about us as he is saying." She looked at the man and said, "If I had a gun, I guess I would be tempted to kill him, for all such men are our enemies and I wish he was dead if that is his message." She then said to the man, "Let's get out of this crowd and away from here for it is against the rules of our church to even listen to such things." I kindly insisted that they stay until he was through speaking in order that they would know what the Baptists believed. The man seemed to be indifferent as to his religion, and said to the lady, "Since we have stayed this long, let's stay on until he is through and see what else he has to say about

us. And, too, we can't very well get out of the crowd until the people behind us are dismissed."

The man had but little to say, and most of this time he had a very sad expression on his face. I continued to ask, and insisted upon their giving their hearts to Christ. I worked with all my heart to hold them and to hear the message at the same time. By this time Dr. Truett was nearing the end of his message and it was at this point when the people yelled "Go on," and as you remember, he continued for a few minutes. The insistent demands for Dr. Truett to go on seemed to quell both parties and they became very sad and rather serious. The lady was very pale. With a trembling voice she said, "Well, there must be some truth in what he is saying for God knows that my life has been nothing but a veritable hell, and I have never known what peace and happiness means. If what he says is true, I would give most anything if I had it in my life." I said, "Jesus only can give you the things he is talking about." I quoted them verses of scripture from Matt. 23-9-11, John 6:37, John 3:16, John 13-16. She cried like a broken-hearted child; so did the man. She said, "If I knew Christ would give me, in my feeble life, the things he has been discussing, I would gladly receive Him." The man said, "So would I."

They gave all evidences of conversion. I know they professed, and I believe they were converted—God forbid if I should question it. They seemed to enjoy immediately the peace and happiness that always comes to a new born soul.—Baptist Standard.

### THE DEACONSHIP

(By N. T. Tull.)

This is the second of a series of articles on the deaconship, the first article discussing the nature of the deaconship and the qualities of the deaconship.

This article discusses two other phases of the subject and leads up to where we may, in the next article, begin to outline the plan of organization.

#### III. DUTIES OF DEACONS

1. **Serving Tables Incidental.** The only specific duty we find in the Bible assigned to deacons was not necessarily typical in character, but was fundamental in purpose. It was for the purpose of clearing the way and making free course for "prayer, and the ministry of the Word." The thing in the way at that time was the "murmuring of the Grecian Jews against the Hebrews because their widows were neglected in the daily ministrations." Yet this incident has given occasion for men of learning to write books in order to show that the duty of deacons is to serve tables. They seem to overlook the fact that the serving of tables was in order to the free exercise of the ministry of the word. If this incident is to be considered as fixing the duty of deacons, it would be just as reasonable to go further and say that all deacons are to serve tables to Grecian widows. That would leave many of us deacons without a job sure enough.

2. **Ministry of the Word Supreme.** The right conception of the deacon's function would enable us to quickly adjust the duties of deacons to modern church organization and activities. It would enable us to more fully appreciate the main objective of the deacons work, and at the same time emphasize the importance of his work.

We cannot determine the duties of the deacons by assuming that the work assigned to the seven in the sixth chapter of Acts indicates the character of work that should claim the attention of deacons at all times and under all circumstances. The incident of serving tables was simply an emergency of the moment. They could just as properly have been set to the task of doing anything else that might have been necessary to clear the way and make free course for "prayer and the ministry of the

Word." Prayer and the ministry of the word form the grand objective for which the church was established. To lose sight of this fact would be to impair the usefulness of any office or agency through which the church might direct its energies.

In a broad sense the office of deacon is designed to give to each church a sufficient number of duly appointed and qualified helpers to make possible the unhindered worship of God, and the full ministry of the Word in preaching, in teaching and training, in administering the ordinances, in the enlargement of personal service, in stressing the obligation of stewardship, in projecting and fostering all kingdom activities, and in the proper housing of the church and pastor.

Thus it would seem that the deacon has no small task. His opportunity for service is unbounded.

#### IV. ORGANIZATION OF DEACONS NECESSARY

1. **Each Deacon a Specialist.** The greatest need in present day church organization is a correct understanding of the deacon's function, together with a practical organization of the deacons in each church for doing their work. It is not enough that they should understand the purpose and scope of their work; they must be organized, according to their individual qualifications, for doing their work effectively.

The only way for deacons to become efficient is to so divide up their work as to enable each one to specialize in the line of work assigned him.

2. **More Deacons Needed.** Before the deacons of our churches could organize for the best work, many of the churches would have to elect a larger number of deacons. Very few churches have a sufficient number of deacons to do the work that should properly be done by deacons. Either that, or the custom of churches to elect deacons for life has resulted in many churches having as deacons only men who are no longer active, and consequently cannot discharge the duties of the office. In either case other men of the church must often take the initiative and do the work, or it must go undone. There is no objection to using other men of the church in carrying out many important programs of the church, as will be suggested later. But in many cases the church should reap the full benefit of the counsel and energy of these men by making the mdeacons.

As a rule a church with one hundred members or less should have as many as four deacons. The nfor every additional hundred members, or fraction thereof, there should be added two more deacons.

3. **Using Other Men of the Church.** It should be the policy of the deacons, in organizing for their work, to associate with themselves as many other men of the church as possible in all programs for enlistment work, campaign work, extension work, and emergency work of various sorts. There are oftentimes men in our churches who have not the inherent qualities that would fit them for the office of deacon, but who have ability and energy that should be used to the advancement of the cause.

A full program of work for all the men of the church may easily be projected through a proper organization of the deacons.

(To be continued.)

#### BAPTIST EDUCATIONAL BULLETIN

We desire that every pastor in the Southern Baptist Convention shall have the Baptist Education Bulletin each month free. If any pastor has not received the September issue, a post card will bring it. Pastors who live in cities will please furnish their street addresses. Any others who are not pastors may secure the Bulletin regularly upon request. Please notify us any changes of address.

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## EDITORIAL.

### THE VINEYARD LABORERS—THE WAGE QUESTION

It was an interesting occasion that gave rise to the parable of the laborers in the vineyard. It will be interesting, too, if we study the application of the story to present day labor problems. The rich young ruler had just gone away sorrowful. Jesus speaks of the difficulty with which a rich man is saved. Peter immediately reminded him that he and the other disciples had left everything for him, and then asks the pointed question, "What are we going to get for it?"

Jesus answers his question in two ways. He first tells him that nobody who has made such sacrifices for the kingdom of God will ever regret it in this world, but will be repaid a hundredfold; and in the age to come they shall have everlasting life and wide dominion. His second way of answering Peter's question is with the story of the vineyard laborers, which is intended to correct the mercenary spirit shown in Peter's question. The question of compensation, the wages question.

The parable of the vineyard laborers is familiar. The owner went at different hours of the day and hired workers. The first bargained with him for a fixed and definite sum. The others simply left it with the landlord's sense of justice and right. At the end of the day all were paid the same, to the surprise of everybody. It is not intended in this explanation to go through the whole parable but call attention to two or three things that are needed in present day industry.

First, it is not meant to teach that God rewards everybody alike either in this world or in the next, whatever their work or merit. This would be contradicted by every day experience and by the plain teaching of the Bible. Jesus said, "He shall reward every man according to his works," Matt. 16:27. Again in Rev. 22:12: "I come quickly, and my reward is with me, to give every man according as his work shall be." The parable of the pounds and that of the talents convey the same lesson of reward in proportion to faithful service rendered. Certainly the parable of the vineyard laborers is not intended to contradict this. God is no communist or socialist, mechanically dividing up the fruits and benefits of industry to all alike independent of work and without consideration of justice. Any system that has that in view has no support from God in his word and no justification in common honesty or common sense.

But the fact remains that in this parable of the vineyard laborers all the people receive the same at the end of the day. The explanation lies in two directions, in two facts, one in the

nature of God and the other in the spirit of the workman. First, the parable clearly shows that God is more interested in the worker than in the work. This fact cannot be too much emphasized. The master of the vineyard went again and again into the market place, and he hired men at the last not because he needed men but because they needed the work. His question, "Why stand ye all the day idle," and their answer indicates that he could have had them at first if he had needed them. God is not so much interested in institutions as in men. The statement that the Sabbath was made for man and not man for the Sabbath has a wide application.

If men, who are made in the image of God, will do like him in this matter, will act upon the same principle it will help the whole industrial situation. If employers will only be more interested in the men and women who work for them than in the work they turn out, it will help them to solve the whole wage question. It is the attitude of man to man and not man to money or a machine. This will apply in the matter of domestic labor in our homes and gardens; and it will apply in the great industrial plants of the world of big business. The master of the vineyard was influenced as much by the need of the men and the spirit they showed as in the amount of work they turned out.

There is also another side to this wage question, and that is the attitude of the wage earner. Peter was a good man, but he had some wrong ideas. He loved the Lord but he had some crude conceptions of service. He couldn't get away from the hireling spirit, the mercenary motive. It came out in his question: "What shall we have therefore?" He was like many a modern man seeking work, or who is solicited to work, and replies, "What will you pay?" As long as that is the uppermost question in men's minds, there will be trouble in the industrial world. The more generous an employer is, the more he dislikes to hear the question asked about salary or wages. The way to get more wages is to be worth more, to be worth as much that an employer cannot afford to lose his service, and will be personally attached to the workman.

The first men employed "agreed to work for a denarius." They bargained for a price. Then they got it, and were disappointed; they were angry and complained aloud. The late comers cheerfully accepted the promise of the landlord to give them whatever was right. Maybe some one is ready to say that business is not today conducted on the fundamental principles of the kingdom of God. Granted. That is the reason we are having trouble. And we are likely to have it till we have to deal with one another according to the disposition of God and the direction of his word.

### MOUNTAIN SCHOOL IN MISSISSIPPI

The action taken by the Lee County Association at its recent session with reference to a mission school by Baptists in the northeastern part of the state is worthy of serious consideration. It was not a new idea with these brethren. It has been incubating in their minds for some time, finding expression in the earnestly spoken wish of such men as Elder J. S. Berry, and others interested in this section of the state and familiar with its needs. In Lee county Association it took the form of a resolution, calling the matter to the attention of the Home Board and the Baptist Education Commission for favorable consideration. A committee of five was appointed to take the matter up with these various bodies to see what can and ought to be done.

We do not wish here to anticipate the work of that committee, but wish to express the hope that those having the interest of the state, the denomination and the kingdom at heart will give time and earnest consideration to this matter with one mind. We know something of the situation and the needs of

this section of our state, beginning with Monroe county extending north through Itawamba and Tishmingo to the Tennessee line. The population is almost wholly of almost infinite development. It is no secret that most of these people have little sympathy with our denominational work and have been a good deal prejudiced against it by misinformation.

But little missionary work of any kind has been done among these counties, our attention having been given to the great Delta field and the coast country and to special localities where people were sufficiently interested to ask for help and cooperate with those who were sent to them. But these people have had almost no voice to plead for them and have given no special welcome to the representative of the general denominational work. They have many churches and preachers, but they have never been specially aggressive or missionary.

The greatest immediate need among them is for genuine Christian Education, the sort that quickens the soul, expands the mind, puts the spirit of service in people, dissipates prejudice and suspicion and inspires brotherhood and confidence.

Perhaps someone says, That is not the only place that needs such work. To that we can say a hearty Amen. A few years ago in the State Convention Brother Hearn pleaded for some mission work of this kind in the southeastern part of the state. We know of no work that would give more immediate and permanent relief than a mission school in this section also. Let's make a beginning. If these brethren in Lee county can find a way to start this work in cooperation with all Baptists in the northeastern section of the state, the rest of us could do nothing better than help them put an academy on its feet.

### THANK GOD FOR OUR SCHOOLS

In the suggested list of days for special purposes in many denominations and in interdenominational work, you will find a day for prayer for our schools and colleges. It is well to bring them to mind and remember them in prayer. You need not wait for a special day for this purpose, but pray specially and frequently for the men and women who are doing this work and for the boys and girls who are now getting their training. God will hear the prayer and the work will be better for your praying.

But the thing we have in mind just now is that we shall thank God for the work that is being done in our colleges and for the prosperity which He is bestowing upon them. A school is a factory for the making of men; at least it is one department in God's great manufacturing plant; for, like the great plants which are organized by men, there are many departments for producing many qualities that go into the making of men. An unskilled or careless workman can spoil a human life very easily and very quickly. A vicious spirit can ruin a whole generation, the output of a decade or more. Schools are the Lord's workshop or the devil's. Some of them have done the devil's work masterfully, perverting the ideals of young men and young women and ruining their usefulness in life.

We are thinking now, however, of the fine products of our schools in Mississippi, the fruit of their correct and high ideals. We do not know of another state where education is made so admirably the handmaid of religion as it is in Mississippi. We do not believe there will be found anywhere a set of schools where a better religious atmosphere pervades the whole educational plant. There is not one of our schools in which there is not a distinct evangelistic passion and purpose. In every one of them there is a distinct and beautiful reverence for things that are spiritual. The Bible is given prominence in the class room and a reverent hearing in the daily hour for worship. It is the final and supreme authority among students



and teachers. To them it is the word of God. The result is seen in the conduct of the young men and women.

Every year in these schools or in the churches with which they are vitally associated evangelistic meetings are given a conspicuous place; and as a result a large number of our young people become Christians and receive the impress of God upon their life work. From these schools go out young men and young women who have been trained as Sunday school and B. Y. P. U. workers, having studied and received diplomas in this specific work. Many are being called into the ministry and mission work. Scores of them responded to the special call of God in the past year. The Lord be praised. Let us stop now and then and thank God for what our schools are doing.

#### MISSISSIPPI COLLEGE

Mississippi College prospects this year are bright from every point of view, and everything points to one of the most successful years in the history of the institution. Information from the school in the form of a statement which is issued by Dr. J. W. Provine, president, reveals the encouraging fact that the enrollment is now 340 in the college, there being no academy this year. By Christmas the enrollment is expected to pass the four hundred mark.

The opening of the school was witnessed by several hundred students, friends and patrons of Mississippi College, which held the opening jointly with Hillman College. The chapel was crowded when Dr. Provine formally opened the exercises as presiding officer. Those who spoke, in addition to Dr. Provine, were: Dr. Zeno Wall, pastor of the Clinton Baptist church; Dr. Theodore Whitfield, pastor of the First Baptist church of McComb; Dr. W. A. McComb, pastor of the First Baptist church of Baton Rouge; and Dr. P. I. Lipsey, editor of the Baptist Record, who made the principal address of the opening. Following this masterly address by Dr. Lipsey, the audience unanimously voted to have it printed in the Baptist Record.

His subject was: "The Making of a Man." In well chosen, highly appropriate and greatly beneficial words, he gave one of the most inspiring addresses ever made in the historic chapel.

"Man is God's masterpiece," said Dr. Lipsey in the course of his address. His appeal was for a splendid noble manhood.

Following this address, new members of the faculty were introduced. They were: Dr. Gordon Hurlbutt, Prof. M. Cupero, Pro. A. E. Wood, Coach S. L. Robinson.

The following statement was issued Monday by Dr. Provine, which will be of interest to all.

The opening of the college on the 15th was all that one could hope for. The enrollment this morning is 340 and we have no academy this year. We are very much crowded in the dormitories, but we are caring for every one who applies by putting them in town. There is room in town for 50 or 75 others. Our ambition is to enroll 400 before the holidays. And this is a great body of men—quiet, mature, sincere and hard workers.

The distinctive feature of our opening was the splendid address of Editor Lipsey on the "Making of a Man." He was never more at himself and he carried the immense audience with him.

Every line of endeavor starts off with vigor. One of the literary societies initiated eighty new men Saturday night.

Foot-ball work is being rushed. Forty men are seeking position on the team and prospects are fine for a great team this season. Coach Robinson is a great fellow and the college boys' ideal. He will start his universal physical training course this week.

Prof Cupero has thirty men in his band and they are getting in shape fast.

Class work moves off better than I have ever known. The new system of enrollment works well. While classes are full the teaching force is happy in their work.

It is a joy to see one hundred gallons pure

## Department of the Convention Board

J. BENJ. LAWRENCE, Cor. Sec'y.

#### WHO WILL BE NEXT?

Many churches are putting the Baptist Record into every home. Are you leading your church to do it, brother pastor? Are you seeing that it is done in your church, brother deacon?

If the pastor and deacons recommend it, the church will follow their leadership every time.

The Baptist Record belong to you—to every Baptist in Mississippi. It ought to be read by you—by every Baptist in Mississippi.

#### SENTENCE ARGUMENTS

We give below some live testimonials from live pastors showing how they are leading their church to put the Baptist Record in every home. Come on, brother pastor, and get on this honor roll.

Last night at a special business meeting of the church I presented the matter of putting the Baptist Record on our church budget and having it sent to each home represented in the membership of the church. I am glad to say that after a full discussion of the matter it was unanimously voted to put the cost of the paper on our budget for our local expenses. Our church clerk will forward you a list in a very few days which you will please look over and ascertain the number who have unexpired subscriptions, and then figure upon the basis of your proposition, to be accredited to us on unexpired subscriptions. Then please draw on our church treasurer, Mrs. J. K. Armstrong, Louisville, for the balance the amounts quarterly. The church was glad to do this and I hope that it will work well. We expect to take the matter up at my little country church Calvary, next Sunday.

J. E. WILLS, Pastor,  
First Baptist Church, Louisville, Miss.

Our method of putting the Baptist Record into the Hazlehurst Baptist church budget was as follows:

1. Thorough discussion of matter with the deacons and securing of their endorsement.
2. Thorough discussion of literature sent, with special emphasis on Baptist Record, before church as a whole and securing a vote to include necessary item in budget.
3. Careful listing of Baptist homes from church roll.
4. Finding out what members of church were already subscribing for the Record and refunding to these members any amounts paid on subscription for current year.
5. Sending list with check to Baptist Record office.

May state that in addition to getting the Record into the homes, the pastor quite frequently calls attention in his announcements to some special article or articles and thereby urges the reading of the Record after it is placed in the homes.

It is the firm belief of the pastor that the influence of the paper in the homes is inestimable and there are very few churches who will refuse to put the Record in the budget after they are properly instructed.

FRANK M. PURSER, Pastor.

The best way I have found to put the Baptist Record in every home is to talk it over with a number of the heads of families, explaining the matter in full and get them to agree to use their influence in putting it over, then preach a sermon on it. Ask the church to vote on the matter, then take up a collection. In this I ask each one who makes a subscription to publicly state amount they give. Then make a personal canvass. I have raised more money than needed every time.

B. E. PHILLIPS, Pastor.

We just called a meeting of our deacons, discussed it thoroughly with them, had them to recommend it to the church in conference that we put it into our budget. Then we planned an every member canvass for the local expense budget which included the cost of the Record and secured subscriptions aggregating about \$10 more per Sunday than was necessary to cover the entire current fund. We are sending you the list herewith and will send you a check for the first six months as soon as you notify us the amount.

We are planning to do the same thing in the country churches where I am pastor.

J. P. HARRINGTON, Pastor,  
Crystal Springs Baptist Church.

#### RESULTS OF RECENT MEETINGS

Let us thank God for these

Number meetings reported since last publication, 134; number professions of faith, 923; received for baptism, 853; received by letter, 266; restored, 32; total addition, 1151. Total number meetings reporting to date, 1072; total number additions to date, 12,044.

deep well water coming from our well every minute and our big generator will be ready to furnish lights this week. This is the greatest relief of all.

We start the session with joy and gladness. The home coming of all students and friends will be October 23rd. A big barbecue and a good ball game and a good time. Of course you will be here.

J. W. PROVINE.

#### SPECIAL OFFER OF TITHING LITERATURE TO BAPTIST MINISTERS

Either of the undersigned hereby offer to

#### OUR WEEKLY PRAYER LIST

Meetings Beginning the First Sunday in September  
Let us pray for these

Vicksburg First, Warren county; J. C. Greenoe, pastor; R. J. Bateman, assisting.  
Scooba, Kemper county; A. C. Furr, pastor; W. T. Darling, assisting.  
Shubuta, Clarke county; A. B. Willett, pastor; J. A. Taylor, assisting.  
Corinth, Hancock county; A. H. Miller, pastor.  
White Sand, Pearl River county; J. P. Culpeper, pastor; pastor doing preaching.  
Good Hope, Perry county; W. T. Smith, pastor; James Entekin, assisting.

#### ASSOCIATIONS MEETING WEEK FOLLOWING FIRST SUNDAY IN OCTOBER

MONTGOMERY COUNTY ASSOCIATION—Oct. 5th, Mulberry Church; Rev. J. F. Mitchell, moderator, Klumichael; Mr. C. M. Bankston, Winona.

JONES COUNTY ASSOCIATION—Oct. 5th, Pine Grove church; Rev. C. E. Bass, moderator, Ellisville; Mr. W. N. Montgomery, clerk, Laurel, Rt. 6.

STRONG RIVER ASSOCIATION—Oct. 5th, Corinth church, near Magee, Simpson county; Rev. J. C. Buckley, moderator; Mr. J. A. Barron, clerk, Harrisville.

LOUISVILLE ASSOCIATION—Oct. 5th, Murphy's Creek church, Winston county; Rev. J. D. Fulton, moderator, Louisville; Rev. S. E. McAdoo, clerk, Newton.

YALOBUSHA ASSOCIATION—Oct. 6th, Spring Hill church, 3 miles southwest Oakland, Yalobusha county; Rev. B. W. Hudson, moderator, Oakland; Mr. T. T. Gooch, clerk, Oakland.

RANKIN COUNTY ASSOCIATION—Oct. 6th, Union church; Rev. S. T. Courtney, moderator, Florence; Mr. W. L. Martin, clerk, Florence.

CENTRAL ASSOCIATION—Oct. 7, Canton church, Madison county; Rev. J. L. Underwood, moderator, Terry; Mr. W. H. Hollingsworth, clerk, Jackson.

CHICKASAW ASSOCIATION—Oct. 7th, Houlika church; Rev. Wayne Alliston, moderator, Houston; Mr. J. S. Price, clerk, Okolona.

COVINGTON COUNTY ASSOCIATION—Oct. 7th, Taylorsville church, Smith county; Mr. James N. Welch, moderator, Seminary; Mr. Caleb N. Welch, clerk, Seminary.

MISSISSIPPI ASSOCIATION—Oct. 7th, Mt. Zion church, Franklin county; Mr. W. L. Causey, moderator, Liberty R. F. D. 5; Rev. B. L. McKee, clerk, Cleveland.

UNION ASSOCIATION—Oct. 8th, Antioch church, Copiah county; Hon. L. L. Posey, moderator, Fayette; Mr. W. W. Furr, clerk, Allen.

HARMONY ASSOCIATION—Oct. 8th, Mt. Carmel church, Edinburg, Leake county; Rev. T. G. Ward, moderator, Lena; Rev. G. W. Nutt, clerk, Lena.

LAWRENCE COUNTY ASSOCIATION—Oct. 8th, Oakvale church; Mr. D. M. Lee, moderator, Monticello; Mr. J. I. Breland, clerk, Wanilla.

PEARL VALLEY ASSOCIATION—Oct. 8th, East County Line church, Neshoba county; Rev. John T. Jones, moderator, Philadelphia, R. F. D. 5; Mr. J. S. Clark, clerk, Maryland, R. F. D. 1.

GREENE COUNTY ASSOCIATION—Oct. 9, Salem church, Mr. J. C. Williams, moderator, Fruitdale, Ala.; Mr. W. J. Williamson, clerk, Fruitdale, Ala.

Rev. P. S. Dodge, pastor of the Second church Gulfport, says in reference to putting the Baptist Record in every home in his church, "Am with you in this."

Rev. J. W. Lee, of Batesville, writes: "I put the Record in all the homes in Batesville church and Good Hope church by a church collection for same this was some time ago."

Question: Why should the Baptist Record be placed in every Baptist home in Mississippi?

Answer: Because every Baptist home should be thoroughly informed as to the progress of the kingdom in Mississippi; and in sympathetic touch with the same. This can only be obtained through the Baptist Record—the sole means of Baptist family communication. Do you want to know what the Baptist family is doing in Mississippi? Then read the Baptist Record.

H. M. KING.

The Bogue Chitto Association at its meeting last week changed its name to the Pike County Baptist Association.

The Yazoo Association at its recent meeting dissolved and will organize the Holmes County Association.

send free, to every Baptist minister who desires to educate his people in tithing, a package of eighteen tithing pamphlets, several of them new, which we offer to furnish free, postpaid, in sufficient quantities to supply one of each to every family represented in their congregation. The only condition is that not more than two kinds be ordered in any one shipment.

Baptist Young Peoples Union of America, 125 North Wabash Ave., Chicago, Ill.

The Layman Company, 143 North Wabash Ave., Chicago, Ill.



## GERMAN BAPTISTS AND GERMANY

(By J. B. Gambrell.)

The fraternal messengers of the Southern Baptist Convention in their pilgrimage spent two days in Hamburg, Germany, including a Sabbath. Our reception by the Baptists was most cordial and brotherly. Hamburg is the principal seaport of Germany, a city of a million souls. It is one of the best built places we have seen. Everything looks staunch and enduring. The city is penetrated in many directions by waterways, all leading into the ample harbor which is not now very much used.

Hamburg is the seat and center of Baptist influence and evangelism throughout Germany and far beyond into many other countries. The history and progress of the work from its beginning onward is one of the most meaningful and stirring in all the annals of Christianity. It is truly apostolic. It was started by J. G. Onchen, who became a convert to New Testament views by a study of the scriptures. Dr. Sears of America, in a visit to Germany, baptized him and a few others who formed themselves into a church and at once began a vigorous evangelism. Onchen was frequently arrested. A story is told of him and the burgomaster of Hamburg. Onchen had been forbidden to preach; was earnestly admonished, but went right out to preach. He was arrested again, and the burgomaster said: "So long as I can raise my finger, I will put your preaching down." Onchen said, "And as long as I can see the arm of Almighty God above you, I will preach right on."

The beginning of the Baptist work was heroic and that spirit lives yet to a gratifying degree. I have conversed with two aged German sisters in Texas who in their girlhood days were in all in the fatherland for celebrating the Lord's Supper in a garden using a wheelbarrow as a table. In this respect Germany follows every other country—England, America, Sweden, France—all countries cursed with infant ransim and its correlative state churchism.

Onchen never counted his life dear unto himself, that he might plant the truth where Luther went only half way and halted, leaving the roots of Romanism in his system to bear fruits after their kind. The results have justified the hopes of the indomitable souls who laid the foundation of the Baptist cause in Central Europe. The work has grown and spread exceedingly. There are now 55,000 Baptists in Germany. Thousands were lost in the great war, and pinching poverty is felt on all sides, but not a single word is heard about retrenching in the work of the kingdom. German Baptists are of the very best type of the people called Baptists, doctrinally and practically. They are in the closest harmony with Southern Baptists.

We, Dr. Mullins and myself, spoke in two of their churches on the Lord's day, the Altona church in the morning and at the Old Onchen church in the afternoon. Altona is a suburb of Hamburg. Pastor Kiekstadt and his people gave us a real Baptist greeting. This is a wonderful church, not for its numbers, five or six hundred, but for its work. It has perhaps the best equipment of any Baptist church in the new German republic. One is struck with the simplicity and practicability of everything. There are no Catholic pictures in the windows. There is a choir of forty or fifty, with many boys and girls in it and some very fine voices. All their songs have a tune to them and there is no show music. An American Baptist, if he could forget for a minute, would think he was at home. A wonderful feature of the organization and work of this church is its deaconess work. The church has an order of trained nurses called deaconesses. There are eighty of them. They nurse the sick, visit the poor. There is not a church in America equal to them in this respect. The Altona church, as far as I know. The other Hamburg churches have fifty deaconesses. All of them

wear the white (whatever it is) on their heads wherever they go. They flocked the congregation at Altona the morning we were there.

The old First church, where Pastor Onchen ministered so long, is a noble place. Pastor Peters, who speaks English quite well, received us as becometh saints, and turned our English into German for his people. There was no mistaking the cordiality of pastor or people, and few things have given us more pleasure than to convey the greetings of the millions of Southern Baptists to these fellow Baptists. Once or twice I tried a little humor, but it fell as flat as a pancake. They never caught on. Dr. Mullins succeeded better; but the response to every word of good fellowship and every statement of truth was open and unmistakable. It was something to stand in the pulpit where Onchen stood and talked to the church he founded.

We spent several hours at Hamburg Baptist Seminary and had coffee with a select group. This school has been the largest single factor in the growth of the Baptist cause in Central Europe and is our largest hope for years to come. It has excellent buildings and attractive grounds with accommodations for eighty students. They had that many when the war broke out, but had to suspend. Last session they had forty. They have no endowment. The teachers are supported by freewill offerings from the churches. Here the purest type of New Testament theology is taught. This school has done better than some of our American schools. It has resisted German rationalism. From Germany, and mainly from Hamburg, the word is sounded out to all the regions about. There are many romantic stories revealing the wonderful use God has made of Onchen and his movement. A Jew was converted and later baptized by Onchen. He went to Copenhagen, baptized a mere handful and organized the first church of Copenhagen, Denmark, now one of the most heroic and conquering churches I know of in all the world. We visited it while in Copenhagen and had much fellowship with the pastor and his accomplished son and daughter.

The cause had its second planting in Sweden from the Hamburg Baptist seed bed after the first planting had been nearly rooted out by the strong persecutions of the Lutherans. It was Onchen who saved the Baptist cause in Sweden from the debilitating effect of open communion when some able English Baptists tried to commit the Swedes to the loose practice. It was delightful to learn that the Baptist churches are well attended and accessions are frequent. There is a fine and hopeful religious spirit in the churches. It is significant that during the war German Baptists did fruitful mission work among the Russian prisoners, baptizing as many as two thousand of them.

I am sure no one who attended the London Conference will forget or fail to appreciate the quiet dignity and self-respect of the German messengers. This hearing was what we met everywhere in Germany. There was no bitterness, no fawning, no lack of openness. Opinions differ as to every aspect of the war—who was to blame, the justification for this or that, and on—but there is manifested everywhere a desire to rebuild on the new foundation. Many think of the kaiser very differently from the common estimate of him in America. Many for a better future; but no one seems to think the old order can ever be re-established. It is gone and with it the old dynasty, the established Lutheran church must go.

If the spirit met at Hamburg is the prevailing spirit in Germany, the Baptists have a supreme opportunity in that new republic. The people are all rationed and have to buy by card. The allowance is exceedingly scant, not sufficient for the proper nourishment of the body. One preacher told me that he had lost between thirty or forty pounds purely for lack of sufficient food. It may be that some people will not care for this; but as I looked into the faces of

hopeless women and children, and men too, my heart was very deeply moved.

The great old Onchen church sends greetings to their Baptist brethren in America. We are one in Christ. The wounds of the war must be healed by the spirit of the Burden Bearer of all humanity.

Stockholm, Sweden, August 16, 1920.

## DELTA HOMES AND DENOMINATIONAL EDUCATION.

(Prepared for and delivered before the Deer Creek Association Sept. 21st, 1920, by N. W. P. Bacon and its publication requested by that body.)

Two scenes present themselves to my view. I trace each to its ultimate conclusion.

I see first—and why not first? it is so conspicuous and inviting—a magnificent dwelling. Every thing that unlimited means can procure may be found in that splendid building.

Partitions glide back at a touch and half the space in that house is thrown together and there the elite of the community may gather and glide through the mazes of a modern ball.

From elegantly frescoed ceiling there hang costly chandeliers of wonderful design.

Here is the spacious library with case after case on books on the sciences—of government, of political economy, of sociology of botany, geology, physiology, psychology; rows and rows of books of poetry—Swineburne, Keats, Byron, Whitman, Shelly and Poe; volume after volume of such works as the Mistakes of Moses, the Age of Reason, the Origin of the Species; books by Hume and Huxley, by Voltaire, Mill and Spencer.

Here is a beautiful conservatory, redolent with the perfume of flowers from distant lands.

An intricate system of water works adds to the convenience of the great mansion while the glow of a costly Delco system banishes the darkness.

Along yonder run miles and miles of graded and graveled roads. Yonder are the spacious barns that shelter hundreds of head of stock.

Conveniently near is the garage with its light car for every day use and the heavy and expensive limousine for other occasions.

Surrounding all are thousands and thousands of acres of alluvial lands more fertile even than the red lands of the Nile.

A son and daughter were permitted to bless that habitation. The son is an aimless and worthless creature; the daughter is a languid, purposeless half-clad nonentity.

The Sabbath comes. The limousine is driven out and all go for a spin to the lakes to fish awhile, then to the picture show in the neighboring village, thence to any old place where time may be killed till night drives them home. Then the Victrola, the Graphonola or the Amberola or the nerve-wracking piano player is called into requisition for a little jazz or jig, rag or two-step; then some of the latest literature (heaven spare the mark) is indulged in till a late hour; cards too are not neglected, then to bed till a late hour next day.

This goes on from day to day till the time comes round again, and then Algernon Sidney or Reginald Rupert as the case may be, hies him away to a distant college or university where degrees may be had for the price thereof.

Jeraldine or Theodora goes to a school to be polished up or finished up, where she is taught to shimmy or rag; or to a Conservatory to perfect herself in perpetrating upon her helpless victims the excruciating horrors of the pianola or the frightful shiverings of a Ukulele.

In course of time they return and both prepared to discuss learnedly anything from the Nebular Hypothesis to the Ouija Board.

This is kept up year after year and finally through the carelessness of the law and the thoughtlessness of others they are permitted to marry and to propagate their species.

Undertake to talk to them of the divine and they retort that, they think that Mary Garden is perfectly divine. Undertake to direct their thoughts to the heavenly and they twitter that Geraldine Farrar is perfectly heavenly.

Positively there is not enough of the spiritual



in their compositions to even discern that which pertains to the heavenly. And in many instances the names of each one adorns the roster of a Baptist church some other where—oftenest in the hill country from whence they began to pitch their tent toward Sodom.

Keep this picture in your minds if you can while I draw for you another.

This is a house composed of two log pens with a hall between, two shed rooms are at the side with a gallery in front.

No hard wood floors jeopardize the lives or limbs of the inhabitants. No delicate chandelier casts its mellow glow over all. Instead a cheap lamp sits on a plain table rudely constructed by the plain son of toil who dwells here.

Around this dim light, at nightfall gather a half dozen children to prepare tomorrow's lessons. It is too far to go to the picture show and besides they are too weary to go even if it were nearer. So after a brief prayer to Him who supplies their needs they are in bed and slumbering as the just always sleep.

Sunday morning comes. No costly limousine is driven by liveried chauffeur to the door, but instead a two cylindered mulomobile takes the family to the Baptist church in the village to Sunday School and if it happens to be the monthly or semi monthly day for preaching they linger for the service. They while away the evening hours with the hymns of the long ago, written and sung by those who were possessed of experimental religion.

The years go by and presently by dint of hard work on the part of the father and the most rigid economy by the mother the eldest son is spared from the farm and sent to Mississippi College. When he returns he will not know so much about the Nebula Hypothesis as his rich neighbor, but he can tell you a good deal about, "a sower who went forth to sow."

He will perhaps not know so much about astronomy, but the chances are he will know considerable about the Star of Bethlehem.

He may not be overly proficient in the science of botany but he will be able to tell you of the Rose of Sharon.

His information may be meager about the science of geology, but I will risk a guess that he will know about the Rock of Ages. He might not have spent a great sight of time in the study of natural history or zoology but I venture to assert that he will know about the Lion of the Tribe of Judah.

One by one the children have been sent to a denominational school—to the Womans College at Hattiesburg, Clarke Memorial at Newton, Hillman at Clinton or Blue Mountain and each has returned equipped to bless the world.

The girls can't shimmy or wriggle, rag or tango or turkey trot, but they can teach a Sunday School class and pilot little feet in the narrow path and lead young souls to Jesus, the only hope of the world.

They can make jelly that quivers and trembles like a society woman down with nervous prostration.

They can make griddle cakes and flapjacks that will make their awkward husbands, to be, feel like being drowned in rivers of molasses and smothered beneath an avalanche of batter cakes.

Now here are two Delta habitations. What is the real difference between them? One is simply a house—elegant to be sure, but only a house. The second is a home—an humble one to be sure, but a home nevertheless.

Why the difference? Across the threshold of the first Jesus never trod. In the other He is a welcome and constant guest. In that house of elegance He is a stranger; in the humble habitation He is the intimate friend.

The former stands unguarded and undefended; over the other are the outspread wings of guardian angels, while eyes that neither slumber nor sleep keep constant vigil over that humble habitation. The Silent Sentinel of the skies will see that no plague shall come nigh that dwelling place, and that no harm shall approach that humble habitation, a fit emblem of the home beyond the skies.

The saddest abiding place in all this God-favored Delta, this land of cash and cotton is not the home of property, it is not the place where pestilence stalks at noon day, and where penury and want abide, it is not the home of sorrow where death has cast his sullen shadow. The saddest home in this fair land, almost a replica of Eden—~~or~~ any other land for that matter is the home into which Jesus never comes, the home where Jesus is uninvited and unwelcome, unbidden and unhonored.

But let us go back to that magnificent dwelling again for but a few moments only.

The hearse is there—an elegant affair of velvet and burnished silver. Into this melancholy receptacle of death friends place the body of the master of this splendid mansion and these broad acres.

They trundle him away to the cemetery, deposit in the earth all that remains of a prominent Delta planter.

Soon, O so soon, the mistress of that costly mansion is carried away to return no more forever! Her sole thought was to entertain those of her set, to dazzle with the splendors of that house those who might be privileged to enter its costly precincts, to see that the worthless boy had a good time and the aimless girl should attract some man who would save her from a spinsterhood.

They did nothing for the world and were unmixed when they left it. No denominational school profited by their existence.

Their children not having been educated in a denominational school, could not be taught religion and consequently walked in the footsteps of their parents and like them were worthless to the world and useless to their fellows.

The father and mother of the second home presently left their lowly cabin for their home beyond the skies. They had left a goodly heritage.

Their children were a blessing to the community. The impress of a great denominational school was stamped upon each, and from each radiated an influence for good that made the community better.

Soon the stately mansion will yield to the withering touch of time and will chumble away, and there will linger only the wasted lives of those whose misfortune it was to fall under the baneful influence of its godless inmates.

The other will likewise fall away but its hallowed influence will linger while men continue to dwell in this fair land.

In which house would you most of all wish your lot had been cast?

As for me, I had rather the wintry winds as they sighed through the cracks and moaned through the crevice had sung me to sleep as I peered through the gloom upon the far-away stars that shone through the holes in the roof of that home of poverty, than to have lived in that house of affluence into which God never came.

I had rather have a diploma, or that my child had one from Mississippi College or Blue Mountain, from the Baptist Woman's College or Hillman or Clark Memorial than to have one from Princeton, or Chicago, from Harvard or Yale or from all the state institutions beneath the stars, having never attended a denominational school.

I'd rather come back from a denominational school with my faith firmly fixed on God and with a hope "built on nothing less than Jesus blood and righteousness," than to come from the foremost educational institution in all the land, not knowing whether there be a God or no, or if there be, I could not know enough about him to make him an object of worship for me.

Let me go to the denominational school and still be able to see the finger prints of God along the skies and his handy work among the stars.

Let me still see the gleam of his eye in the lightning's flash and hear his majestic voice in the hoarse roar of the distant thunder.

Let me still recognize his presence in the irresistible sweep of the onrushing storm; and feel his

stately steppings in the earthquakes ponderous tread.

You men and women, safeguard your boy and girl in a denominational school before you subject them to the perils of any state institution or to the perils of a Princeton, a Harvard, a Yale or a University of Chicago.

Understand two things and I shall have done. All Delta homes are not like the one I first described, for, thank God, many of them are devout and God dwells in them.

Furthermore there is no harm in giving to that boy or girl all the education they will take, only see first that they are grounded in the faith of their fathers in a denominational school. And know that it is really a Baptist school in fact as well as in name. Assure yourself that only Baptists teach in those schools. It is of no use to say that qualified Baptist teachers can't be found to teach anything that a Baptist school ought to teach, for they can.

I don't care what the thing to be taught may be—whether it be music, whether it be art or science; whether it be language—French or Spanish, Digger Indian or the language of Timbuctoo there is a Baptist somewhere who can teach it. If there be none then abolish that department until in answer to your earnest prayer God shall raise up some Baptist who can supply the need.

#### THE BIG FOUR IN LONDON

D. O. C. S. Wallace, of Canada, thus writes in the Christian Index about Drs. Mullin, Gambrell Truett and Love at the Baptist Conference in London:

On Friday evening following the final session of the conference, one of the greatest men of the British Baptists said to me: "The four men from the South are great men."

Many times during the conference this thought had been in mind. Who were they? Dr. J. B. Gambrell, Dr. George W. Truett, President E. Y. Mullins, Secretary J. F. Love. I frankly confess that these are men whom I profoundly admire—that is one of the old stories of my life—but never before did I so appreciate their great qualities of mind and heart as at this conference. It is no disparagement of other great men who were in that company, from the Northern Baptist Convention of the United States, from the Baptist Union of Great Britain and Ireland, and from Continental Europe, to say that in initiative, clearness of vision, firm adherence to conviction, gentleness of spirit and unfailing courtesy, these four men made a contribution to the conference such as the representatives of no other group made. Dr. Love was the chief interpreter of the Southern Baptist position in respect to all matters in hand, and he proved himself possessed of the gifts of the Christian statesman. When Dr. Truett spoke he moved all hearts and evidently convinced the judgment of such Englishmen as Dr. John Clifford and Dr. J. H. Shakespeare. Again and again the quaint, wise, concise, timely words of Dr. Gambrell disentangled knotted skeins of thought. Dr. Mullins habit of clear thinking more than once swept away involved secondaries and enabled the delegates to deal with the primary question without confusion of thought.

I heard strong statements by British Baptists concerning an address delivered during the week by Dr. Mullins to a company of London Baptist ministers. One of the most scholarly of British Baptists, a man who has been greatly influenced by German theology, said: "I am greatly indebted to Dr. Mullins for this address. I now understand as never before and greatly appreciate the doctrinal position of Southern Baptists."

Dr. and Mrs. W. A. McComb are resting a short while at Cooper's Well, and attended the opening of Mississippi and Hillman Colleges. He seems very happy in his work at Baton Rouge.



## MISSISSIPPI WOMAN'S MISSIONARY UNION

OUR STATE OFFICERS	
President—MRS. A. J. AVEN	Clinton
First V-President—MRS. K. GODDOLD	Clinton
Second V-President—MRS. M. F. DOUGHTY	Shaw
Third V-President—MRS. C. LONGEST	University
Fourth V-President—MRS. JEFF KENT	Forest
Fifth V-President—MRS. JAMES CHAMPLIN	Hattiesburg
Sixth V-President—MRS. R. L. BUNYARD	Summit
W. M. U. V-President—MRS. A. J. AVEN	Clinton
Recording Secretary—MRS. P. I. LIPSEY	Clinton
Young People's Leader—MISS FANNIE TAYLOR	Jackson
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Mission Study Leader—MRS. H. J. RAY	Grenada
Personal Service Leader—MRS. W. F. YARBOROUGH	Hattiesburg
Stewardship Leader—MRS. H. M. KING	Jackson
Chm. Hospital Supplies, China—MRS. LIZZIE GEORGE HENDERSON	Greenwood
Corresponding Secretary—MISS M. M. LACKEY	Baptist Building, Jackson
Treasurer—MISS M. M. LACKEY	Jackson
Editor W. M. U. Page—MISS M. M. LACKEY	Jackson

## THE ANSWER

"In getting up our Frontier Box, Society voted only \_\_\_\_\_ dollars. They said they thought the '75 million campaign' included everything. How are we to answer this question and at the same time be perfectly true to the campaign directors?"

The above comes from a consecrated Superintendent, who was also a county organizer. Her heart is aflame with love for her Master, and she is anxious to lead her women "gently in traces of joyful responsibility." By her life and her example she is saying to them in the words of the sainted Miss Heck: "Bring all your powers into the BEST service of the BEST king."

And she asks this question to the Secretary for answer:

Beloved, we do Personal Service, such as sending a box to a needy frontier missionary, or send a girl to college to get her ready to do mission work, or send hospital supplies to a foreign land, or clothes to our orphanage and numerous other acts of benevolence for three reasons:

First, because of the need of these things. The 75 million campaign furnishes the money to meet running expenses of the seven named objects—provided you and I are keeping our pledges—but no campaign director ever stated that clothing would be furnished wherever needed.

Second, because our Lord bids us do these things: "I was hungry, and ye fed (?) me. I was naked and ye clothed (?) me"—"When, Lord?"—"In as much as ye did (?) it unto these my brethren, ye did it unto ME."

Third, because our souls would literally dry up if we did no service for our Master. Our principal duty as a steward of His is the rendering of SERVICE to Him. The few paltry dollars that we pledged to the campaign do not cover our tithe even, to say nothing of a gift. When we fail to render this service, we ourselves are the sufferers. Would that we could realize this!

Over yonder in an English prison is a man with a fixed idea of what he terms the right, who is literally starving his body to death. Whatever principal may be involved he is committing suicide.

Over here in America are hundreds who because of what they term a fixed idea of right are committing soul suicide. Literally drying up as it were because, having made a pledge of a few dollars—every one of which must come from God—deny themselves the privilege of soul growth through service.

Beloved, let us be bigger than this. If during these five years we did nothing whatever for the kingdom except meet our pledges, what will be the condition of our souls at the end of five years?

Remember, we are not asking of you more than was stated when your pledge was made. The campaign does include all matters named. To fulfill your pledge to that campaign is your DUTY.

But these other needs that are suggested to you are PRIVILEGES, the fulfilling of which

will feed your souls, and make you happy in His kingdom.

Because He loved, He gave. Because we love we will give.

M. M. LACKEY.

## SYSTEMATIC REPORTING

There seems to be more or less confusion in regard to reporting our work, especially since we are now so fortunate as to have it well departmentalized. Let us note the following:

## Personal Service

Societies should report through the Personal Service Chairman; she in turn should report the work done in her association to the District Personal Service Chairman. Then these six District Personal Service Chairmen should report the work of all their associations to Mrs. W. F. Yarbrough, Hattiesburg, who is State Chairman. The report form is made so that either local society or association can use it; and the District Chairman will have no difficulty in substituting her name and address, so as to get these reports direct.

## Mission Study

Societies should report through their Mission Study Chairman to the Associational Mission Study Chairman; she in turn should report the classes in her Association to the District Mission Study Chairman. Then these six District Mission Study Chairmen should report all classes, and the call for certificates and seals, from their associations to Mrs. H. J. Rea, Grenada, State Mission Study Leader.

## Stewardship

The above mentioned plan should be carried out in regard to Stewardship, except that District Leaders should report to Mrs. H. M. King, Jackson, State Stewardship Chairman.

## Foreign Hospital Supplies

The above mentioned plan should be carried out in regard to material intended for our hospital work in China, except that District Leaders should report all work to Mrs. Lizzie George Henderson, Greenwood, State Chairman Hospital Supplies.

Now some one is ready to say: "Oh the multiplicity of reports! We will never keep up with them."

Beloved, do you note that just ONE sister in your society is called on to look after just ONE phase of the work? Do you note same in your association, also in your district?

The beauty of the arrangement is that something definite is given to some definite worker. No woman should have charge of more than one phase of this work. By searching, you will just find that sister who loves the Personal Service; another whose heart is interested in Mission Study; still another who realizes that we are His stewards; and another that is drawn by the special appeal of the hospital. Put these sisters to work. Then watch your society grow by leaps and bounds because there are those who have found their own place and have something to do.

If we have not made the matter perfectly clear, write us.

## STEWARDSHIP

It is my purpose in this article to outline the duties of the various Stewardship Chairmen.

As you realize the work is new to all of us get it on a working basis before Stewardship get it on a working basis before Stewardship Month, which is November.

Two cards were authorized by the W. M. U. at its annual meeting in May, 1918. Each society is to appoint a Stewardship Chairman to whom these cards will be sent. She shall distribute, receive and hold the yellow cards (Stewardship Covenant) after they have been filled in by the members of the society who will sign same. To each one who does sign this yellow card which contains a copy of the pledge, will be given a white card which is an individual report of gifts. This record card is for personal use of the individual, not to be turned over to any-

one; neither will the information thereon recorder be required at any time. It should be kept in the Bible, where being constantly before one, its message is made clearer day by day.

These Covenant and Record Cards are deemed necessary in order that increasing emphasis be laid upon tithing and Stewardship and because systematic and proportionate giving is a fundamental principle of the Union.

Societies should report through their Stewardship Chairman to the Associational Stewardship Chairman. She in turn should report the number who have covenanted as stewards to the District Chairman. Then these six District Chairmen should report to the State Chairman.

In view of the fact that the names of so few of the District Chairmen have been reported, it has been necessary to send the cards to the vice-presidents, in the hope that they will distribute them in their districts.

Let us season our work with prayer, that God will lay upon the hearts of our dear Baptist women the importance of obedience to the last command in God's Word: "That we may abound in this grace also."

Yours for His service,

MRS. H. M. KING,  
State Stewardship Chmn.

## PERSONAL SERVICE SCHOLARSHIP FUND

Amount previously reported	\$291.95
Deer Creek Association	25.00
Bowling Green (Yazoo Association)	5.00
Gloster (Carey Association)	1.00
Shubuta (Clark County Association)	6.00
Harmburg (Carey Association)	2.50
Louisville Association	10.00
Lauderdale Association	9.00
Fernwood W. M. U.	2.50
Mars Hill W. M. U. (Miss. Association)	5.00
New Prospect W. M. U. (Lincoln Co.)	5.00
Corinth W. M. U. (Tishomingo)	5.00
Brooklyn W. M. U. (Lebanon)	2.50
Enterprise W. M. U. (Clark County)	5.00
Silver Creek (Lawrence County)	5.00

\$383.45

Amount sent Dr. W. T. Lowrey . . . . . \$200.00  
Amount sent Dr. J. L. Johnson . . . . . 200.00

\$400.00

October is Enlistment Month. What does that mean to you?

Please let this office know if you failed to get the program for the September Week of Prayer. Sometimes societies change officers and do not notify us; then sometimes the literature is lost in the mail. But to each society in the state a package has been sent. If you failed to get yours be sure and call for more.

The associational W. M. U. meetings that have been held during September have been unusually fine. Our sisters seem to realize more and more that never was there greater call for SERVICE in His kingdom than right now.

At this writing there have been 404 certificates for Mission Study given our women, and 263 granted our young people; and there are numbers of women at work right now for either certificates or seals.

## OUR TRAINING SCHOOL GIRLS

Miss Pearl Harrison, Columbus; Miss Mary Brownlee, Columbus; Miss Wilma Bucey, Verona; Miss Lucy Crosby, Leland; Miss Bessie Beauchamp, Flora; Miss Mossye Ferguson, Learned; Miss Mamye Slaughter, Jackson; Miss Adele Olander, Jackson; Miss Mary Bibb Long, Tupelo; Miss Maud McCalip, Brookhaven; Miss Jewell Grimes, Forest; Miss Minnie Landrum, Clinton.

Mississippi is limited to fourteen girls this session. Our other girl, Miss Birdie Lou Clark, will go later.



## B. Y. P. U. DEPARTMENT

AUBER J. WILDS, Field Secretary, Oxford, Miss.  
"We Study That We May Serve."

### WHICH HAD YOU RATHER PEOPLE WOULD SAY ABOUT YOU?

He is as honest as the day is long, or you had better watch that fellow?

You can depend on what he says, or that fellow has a glib tongue?

That man loves the Lord's work better than he does his business, or he is a good business man but his business consumes all his time and thought?

He is a good mixer, or he is very timid and shrinking?

I love to hear him pray, his prayers are so helpful, or he is a good man but won't pray in public?

The influence of the B. Y. P. U. is for honesty and truthfulness. Makes you love the Lord's work. Overcomes timidity and teaches you how to pray.

### UNION ORGANIZED AT BETHESDA, HINDS COUNTY

On Sunday, Sept. 19th, a meeting of the Bethesda church was called. The purpose was to discuss the organization of a B. Y. P. U., the state secretary being invited to meet with the church and make a talk on the B. Y. P. U. work. Quite a good crowd was present and as a result of the meeting a union was organized with twenty-two members, as there were a few juniors and the work was new we elected in addition to the seven required officers, a leader. All officers were elected, all committees appointed, and the union divided into four groups. This gave us the three points under organization in the Standard of Excellence. The work bids fair to be a success. The following officers were elected: Leader, Miss Augusta Underwood; President, Adison Dulaney; Vice-President, Fannie McCoy; Secretary, Lila Cockerham; Corresponding Secretary, Augusta Hand; Treasurer, Alvin McCoy; Librarian, Henry Hale; Chorister, Verma Cockerham; Organist, Marguerite East.

### BETHEL, YALOBUSHA CO.

The Bethel church, Yalobusha county, decided no longer to neglect her young people. So they have organized a B. Y. P. U. for them with Mr. Hugh Thornton as president. The church is behind the work and we look for good results.

### TWO NEW ONES IN FOREST CO.

The church at Petal during their meeting organized a B. Y. P. U. Tommie Henderson was elected president and Clara Mae McCarthy secretary.

The church at Zion Hill has also organized a union but the names of the officers have not been sent in.

Five more B. Y. P. U. diplomas have been awarded to young people of Mt. Manna church, Tate county. They are wide-awake and doing good B. Y. P. U. work.

Two junior diplomas were sent this week to two juniors at Quitman, who could not take the work when the church had its B. Y. P. U. training school. These two juniors did not want to be behind the others so they took a "special."

The price of both B. Y. P. U. Manuals has advanced, the senior or new B. Y. P. U. manual is 90 cents, the Junior B. Y. P. U. manual is 75 cents, the other B. Y. P. U. study course books are the old price, 75 cents for cloth and 50 cents for paper bindings.

Seven called to be preachers and missionaries from one B. Y. P. U. now in training.

### LAUREL

Our B. Y. P. U. is doing great things and think it will continue to grow in the work. Four members of our union left last week to prepare for special work. Curtis Hall and Walter Grafton going to Fort Worth to prepare as gospel singers, Miss Selma Rhodes going to the Woman's College, Hattiesburg, to prepare for mission work, and Mr. Oscar Davis going to Newton to prepare for the ministry. Great work don't you think? We already have three others from our union who are preparing for the ministry, W. W. Allred, Robert Smallwood, and A. P. Wells.

We packed a box for the Near East Relief several days ago and have not been able to find out the address where they want these boxes sent. Will you try to find out and let me know. We are doing lots of practical work, holding services at the poor house, the jail, and prayer meetings in our community, sending flowers to the sick in both hospitals and to those sick in our community. We have regular committees for both these phases of work. There are lots of other items of other work that we are doing, but so many that I would have to get the secretary's record to tell you about them all. Come to see us sometime. Best wishes.

Your friend,  
HENRY SMALLWOOD.

### NINE THOUSAND AND THIRTY CHAPTERS READ IN BIBLE DURING MEETING

Columbia, Miss., Sept. 23.

Dear Mr. Wilds:

Our president Isaac Purvis, leaves for school this week. We elected Errod Smith to take his place.

When we had our county-wide revival meeting, beginning the last Sunday in August, the seniors and one of the junior B. Y. P. U.'s canvassed the town to see how many chapters in the New Testament we could read in the ten days of the meeting. We succeeded in getting nine thousand and thirty chapters read. Many people have said they enjoyed reading and were benefited very much. The B. Y. P. U.'s read the chapter each day instead of the regular course.

We are going to the industrial school the first Sunday in October to organize a B. Y. P. U. There are so many boys and girls here and we think they may need two unions.

A good many of our members have gone away to college or to teach and the membership committee is busy trying to get some more. We also want the young people who joined the church during the meeting. We are planning to have a sugar cane party soon.

Best wishes to you in your work  
BEULAH HARRIS.

### MT. ZION

We wish to report a fine meeting held at Mt. Zion church, where Rev. J. T. Cooper, of Hurricane Creek, brought us a number of soul stirring messages from God's great storehouse.

We had large congregations and good attention. The church was greatly revived, many of the members made a covenant with God to live cleaner lives and to do more work for the advancement of His kingdom.

Thirteen new converts offered themselves for baptism. Bro. Cooper is a deeply consecrated man, and a great power in God's hands. We are thankful indeed to him for his untiring efforts which were stimulated by a deep love for God and his fellowman.

H. V. SOLLIE, Pastor.

### M. J. WEATHERSBY

M. J. Weathersby, commonly known among us as "Uncle Dick," was called into God's presence on Sept. 19. He was born July 15, 1857. At the age of twenty-one he united with old Hebron Baptist church and recently became a member with us at New Hebron. He leaves a wife, six children, five grandchildren, two brothers and one sister and a host of friends to mourn his departure. He was a special friend to the writer and we spent many pleasant moments together. To his loved ones we commend you to Him who is able and willing to care for you.

### FANNIE BELLE BUCKLEY

Fannie Belle Buckley, daughter of Brother Melvin Buckley of New Hebron, was called by our Heavenly Father to live with Him on Sept. 19. She was born January 14, 1916. Fannie Belle was a sweet affectionate girl and greatly loved by the children in the community. To the broken hearted father and mother: We know your feelings as we have traveled this dark path. Trust more in God and one sweet day you shall see and live with your dear child. After services conducted by the writer the remains were laid away by kind hands in the Pleasant Hill cemetery.

B. E. PHILLIPS.

### OUR GEORGE COUNTY MEETINGS

The first meeting was held at Shady Grove. Brother D. W. Moulder preached for them about three days and ten were received for baptism. This meeting was followed later by Brother A. T. Camp of Chipley, Fla., which resulted in four more for baptism, and one by letter.

Our next meeting was at Agricola. Brother A. T. Camp doing the preaching. In spite of the rainy weather the congregations were good all the way through. Two were

received by letter and four for baptism.

Our next meeting was held at Union church. Brother Camp was still with me, doing the preaching. The church was greatly revived. Eleven were received by letter and seven by baptism.

Brother M. A. Phillips of Ganada, Texas, conducted a meeting at Rocky Creek. The visible results were 20 for baptism, nine by letter, and the church brought into harmony by a settlement of a disagreement of long standing among the members.

At Lucedale Brother Phillips came to us on Tuesday night following the second Sunday in August, and did the preaching to the close of the meeting which was the third Sunday in August. S. R. Stein, evangelistic singer, and Mrs. Stein, came to us Thursday morning following the first Sunday, and conducting our service during the meeting rendering excellent music. Brother Phillips poured in the doctrine from the very first and the Lord used him in stirring the people of Lucedale and community as never before. The visible results of the meeting were 66 additions to the church, of which 35 were by letter and 31 by baptism. Our revival continues as we have them still coming, hence this report has not been sent in sooner as I have been waiting for the meeting to close, but thank God, it has not yet closed. The second Sunday evening in this month I had a glorious experience when I led my own precious mother (who had been a member of the Methodist church since childhood) down into the liquid grave and buried her with her Lord in baptism. Rejoice with me.

One characteristic of our meeting was the vast majority of those who came for baptism were fathers and mothers and grown young men and women. Only three or four of the number were under 17, and none under 14 years of age.

Our Thursday evening prayer meetings are largely attended and our new method of Bible study is very interesting and helpful. Our Sunday school and B. Y. P. U. interest and attendance greatly increased. Pray that we may "Keep the home fires burning."

Come and help us to organize the George County Baptist Association Saturday before the fifth Sunday in October.

Yours in the Master's work,  
A. R. LOFTIN.

### NEWTON

We have just closed a two weeks' meeting. Rev. T. O. Reese and his Singer P. S. Rowland, home board evangelist and singer, did the preaching and led the singing. Eighty-five additions, 31 for baptism and 54 by letter or statement were the visible results of the meeting.

In our estimation, a church wanting a genuine revival can get no better help than Dr. Reese and Mr. Rowland.

W. H. THOMPSON.

**PLYMYER B. CHURCH**  
WILLIAM OTHERS, BAPTIST, NEW DUBLIN, OHIO  
ABLE, LOWER PRICE  
OUR FREE CATALOGUE  
TELLS WHY  
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## Hood's Sarsaparilla

### Makes Food Taste Good

Creates an appetite, aids digestion, purifies the blood, and thus relieves scrofula, catarrh, the pains and aches of rheumatism and gives strength to the whole system. Nearly 50 years' phenomenal sales tell the story of the great merit and success of Hood's Sarsaparilla. It is just the medicine you need now. Hood's Sarsaparilla—fine cathartic.

**I am well!**  
your chickens and stock well?

**If not, Give them Bee Dee**  
Stock & Poultry Medicine

The old reliable **BLACK-DRAUGHT** for Stock and poultry. Ask your merchant!

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To abort a cold and prevent complications take



The purified and refined colored tablets that are nauseous, safe and sure. Medicinal virtues retained and improved. Sold only in sealed packages. Price 25c.

**FLASHLIGHT GIVEN** OR CHOICE WATCH, CAMERA OR RIFLE. Drilling only 40 pieces. 1000 Vegetable Seeds. 1000 large pack. Easy to use. **EARN BIG MONEY** premiums. We trust with seeds until the Address: **AMERICAN SEED COMPANY** Lancaster, Pa. Box 76

### NEWS IN THE CIRCLE

The papers announce that Rev. L. E. Barton has been chosen secretary of missions for the state of Arkansas. He is a strong man and will make an efficient secretary.

Dr. W. A. Whittle, of Blue Mountain, has purchased a splendid home in Oklahoma City and will move his family from Blue Mountain. Dr. Whittle has resided at Blue Mountain for about five years.

Last Sunday was a fine day with the church at Clarksdale. A splendid congregation greeted the pastor on his return from a vacation. There were five additions, one by baptism and two by letter.

Dr. R. A. Kimbrough, enlistment secretary for North Mississippi, will organize a church at Gersham on the G. M. and N. R. R. Dr. Kimbrough has been conducting some great meetings.

In meetings held with his churches this summer Rev. S. V. Gullett, of Blue Mountain, has had over one hundred professions of faith and 82 baptisms. The churches have been wonderfully revived.

Representatives of the churches in Tunica, Coahoma and Bolivar counties will meet at Clarksdale on Tuesday, Oct. 5 at 2 o'clock p. m. to organize a new association. Every church is requested to send a representative or several if they will. The meeting will be held in the Sunday school auditorium of the Baptist meeting house.

An excellent meeting closed at the water last Sunday when Pastor A. F. Brasher "baptized" twenty-six rejoicing converts. A great crowd witnessed the ordinance.

Dr. B. G. Lowrey, after a very exciting race for congress, in which he was successful over strong opposition, will not teach in Blue Mountain College this session. His work has been distributed among the other teachers.

Rev. D. A. McCall, who has served so acceptably as pastor at Gunnison and Lula, has accepted a call to Highland Park church, Louisville, Ky. He will pursue his studies in the Theological Seminary.

Rev. E. K. Knox, of Sweetwater, Tenn., has accepted a call to the pastorate of the Second church, Jackson, Tenn. The work has done well under his supervision at Sweetwater.

Rev. E. J. Caswell, of West Point, supplied the First church, Lexington, Ky., during the month of August. He was formerly assistant pastor of this church. He is held in high esteem by the members of this church.

Dr. J. M. Roddy, of Middlesboro, Ky., has accepted the call to the Deaderick Avenue church, Knoxville, Tenn. He accomplished much during his eight years pastorate at Middlesboro.

We were exceedingly sorry to learn of the home-going of Mrs. E. E. King at her home in McKinney, Texas. She left us Wednesday morning, September 8. She was the wife of Dr. E. E. King, so much loved throughout our state. She gave

her life in service to the Master's kingdom. May God's grace be abundant in this home of deep sorrow.

Dr. George W. Green, of Clifton Forge, Va., has been called to the pastorate of the First church of Brownwood, Texas. His decision has not yet been announced.

Home Board Evangelist T. O. Reese has just closed a great meeting at Jemison, Ala. There were 41 additions to the church. Reese and his singer, Rowland, have been at Newton.

Rev. J. P. Harrington reports a very successful campaign with six churches in the Crystal Springs district. Two hundred and twenty-two additions to the churches. The meetings were conducted by Home Board evangelists.

Pastor W. B. Kendall has closed his fourteenth annual meeting with the Webb street mission, Paris, Tex. There were sixty-five additions to the church. God has abundantly blessed his labors for fourteen years with this church.

### TO THE FARMER

When the boll weevil first came here I told the farmers and published articles advising them to diversify their crops and I would find a market for their products. They brought me ten thousand cans of ribbon cane molasses. I sold it from Louisiana to New York inclusive; sold one firm on the Mobile & Ohio fifteen hundred cans. Put in a cane mill and velvet bean mill and paid them what it would cost to deliver corn and velvet beans here. When we had a wet year like this has been the weevil eats up the cotton crop and they are left in the hole. Save plenty of potato seed, and in addition to those raised by yourself order plants of the Porto Rico, Nancy Hall and Dooly yam variety that sell the year round. Will try and have the business men build a potato house and dry kiln by next season.

Plant oats in February. Sow Lespedeza seed in the oats as it makes fine hay and improves the land; also plant crimson clover and double the yield of your land. Plant rye now in between your cotton.

Grade the products you raise so they will be marketable at the best prices. Pick only the matured peanuts and leave the stems on the vines. Separate the strings and all the potatoes under an inch in diameter from those you wish to sell, using the small potatoes to bed out for slips. Strain your molasses and cook it until the can when filled will weigh ten pounds net. Pick your peas sound and bright; pack in heavy bags, something like inside coffee sacks. Shell white sound corn for milling purposes. Work the milk and water out of your butter if you expect to hold your customers. Buy enough cows to ship your cream. Do not sell eggs that "fail to hatch."

I will furnish two empty barrels for every cane mill where the patrons will fill the same to be sent to the Baptist and Methodist orphanages to be sent free in the Thanksgiving cars. If they can not be filled at the mills will some friend of the two orphanages carry them around

to the neighbors and get their offerings put in? The two orphanages are entirely out and use ten gallons a day.

W. H. PATTON.

### GIRLS! USE LEMONS FOR SUNBURN, TAN

Try it! Make this lemon lotion to whiten your tanned or freckled skin.

Squeeze the juice of two lemons into a bottle containing three ounces of Orchard White, shake well, and you have a quarter pint of the best freckle, sunburn and tan lotion, and complexion whitener, at very, very small cost.

Your grocer has the lemons and any drug store or toilet counter will supply three ounces of Orchard White for a few cents. Massage this sweetly fragrant lotion into the face, neck, arms and hands and see how quickly the freckles, sunburn, windburn and tan disappear and how clear, soft and white the skin becomes. Yes! It is harmless.

### TETTERINE

Makes low necks and short sleeves possible. It clears the skin. 60c at your druggist's or from the SHUPTRINE CO., SAVANNAH, GA.

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A tonic laxative containing iron in organic form for regulating the digestive organs and building robust health with pure, iron-strong red blood. 25c a box.

For eczema, liver spots and other itching skin eruptions use "Skin Success" Soap and Ointment in conjunction with tablets. A wonderful combination for good health and good looks. Ask your druggist. Samples on request.

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**Mr. Dodson, the "Liver Tone" Man, Responsible for Change for the Better.**

Every druggist in town has noticed a great falling off in the sale of calomel. They all give the same reason. Dodson's Liver Tone is taking its place.

"Calomel is dangerous and people know it." Dodson's Liver Tone is personally guaranteed by every druggist who sells it. A large bottle doesn't cost very much but if it fails to give easy relief in every case of liver sluggishness and constipation, just ask for your money back.

Dodson's Liver Tone is a pleasant-tasting, purely vegetable remedy, harmless to both children and adults. Take a spoonful at night and wake up feeling fine; no biliousness, sick headache, acid stomach, or constipated bowels. It doesn't gripe or cause inconvenience all the next day like violent calomel. Take a dose of calomel today and tomorrow you will feel weak, sick and nauseated. Don't lose a day.

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"Bayer Tablets of Aspirin" is genuine Aspirin proved safe by millions and prescribed by physicians for over twenty years. Accept only an unbroken "Bayer package" which contains proper directions to relieve Headache, Toothache, Earache, Neuralgia, Rheumatism, Colds and Pain. Handy tin boxes of 12 tablets cost few cents. Druggists also sell larger "Bayer packages." Aspirin is trade mark Bayer Manufacture Monoaceticacidester of Salicylicacid.

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### GOOD MEETING AT DAVIS MEMORIAL CHURCH

We have just closed a good meeting at the Davis Memorial church which had been postponed from an earlier date in the summer on account of smallpox at the orphanage. The interest of the meeting was good and the congregation grew from the beginning. Our pastor Rev. Madison Flowers, did the preaching which was strong, pointed and persuasive. There were forty-two accessions to the church, twenty-seven by baptism. We have received into our church during the year about one hundred members. We have a fine Sunday school, but find it hard to get a sufficient number of teachers who will equip themselves to do the best kind of teaching. We are just finishing a Sunday school annex to our church which will furnish ample room for an apartment Sunday school.

Bro. Flowers has been called for another year and has accepted. We are glad to have Brother Flowers and his noble wife to help us in our Christian life and work.

### NOTES FROM LIBERTY

A few months back Liberty Baptist church called as pastor, Rev. C. T. Johnson. He came to us from Grace Baptist church, New Orleans. Under his consecrated, energetic leadership, the church is going forward in kingdom work. Bro. Johnson has especially stimulated the work among the young people. Mrs. Johnson, his gentle, competent helpmate, and their daughter, Mildred, are very valuable additions to the Liberty church.

The protracted meeting began the fourth Sunday in August and continued through the fifth Sunday. Large crowds attended the services. Bro. Johnson did the preaching. The message of the cross was brought in beautiful simplicity. Mt. Calvary's sacrifice was made very real and sacred. No wonder that young people hearing understood and accepted the terms of salvation. Strong doctrinal sermons were preached which strengthened the church. At the end of the meeting the members felt nearer the heavenly Father and were richer in Christian fellowship. Twenty were received by baptism and letter.

EDNA WATKINS HEWITT.

### SOME GOOD MEETINGS

**McCalls, Franklin County**

The meeting with the McCalls church continued six days. Promised help failing to come, pastor did the preaching. Eight baptized and three by letter.

**Fair River, Lincoln County**

In the meeting we had Bro. D. W. McLeod for the pulpit work. His preaching was the simple, gospel truth, plainly and forcefully put. We had to lead us in the singing Mr. and Mrs. M. G. Beckwith who greatly endeared themselves to all, both young and old. Four additions by letter.

**Bogue Chitto, Lincoln County**

This meeting continued with undiminished interest for twelve days. Preaching by Raymond Couch, who is one of the best all around evangelists for an undiluted gospel, good singing and extra good common sense. No high pressure but full of

love. Fourteen baptisms and three by letter.

I. H. ANDING, Pastor.

### REVIVAL MEETINGS

The writer's pastorate consists of two Sundays at Coldwater, one at Arkbutla, Hopewell church, two Sunday afternoons at Hickory Grove and one Sunday afternoon at Ebenezer.

At Ebenezer we had twelve additions by baptism and two by letter. Rev. G. H. Boone, our faithful associational missionary, aided us there.

At Independence, Mt. Zion church, Dr. Austin Crouch, of Jonesboro, Arkansas, preached for us and we added to our membership eleven by baptism, three by letter and one by restoration.

At Hickory Grove church we had our own J. E. Byrd to assist us and we had 21 by baptism and 20 by letter.

At Arkbutla, Hopewell church, Bro. G. H. Boone aided us and we had six by baptism, two by letter and one by restoration.

At Coldwater, Dr. W. L. Pickard, of Chattanooga, Tenn., preached for us and we received sixteen for baptism and seven by letter, making a total on my field of 66 by baptism, thirty-four by letter and two by restoration, or a total of 102 additions to my five churches.

Our visiting preachers' help was manifestly approved by God and their services greatly appreciated by the people.

Four of these five churches, Arkbutla, Coldwater, Hickory Grove and Independence, are located on a good highway crossing Tate county east and west, and overshadow three of the best consolidated schools in the state, and one high school, all under the supervision of Baptist men. Have these conditions a parallel anywhere in Mississippi?

B. F. WHITTEN.

### A GOOD MEETING

It was the happy privilege of the writer to be with Pastor G. L. Martin in a meeting at Wayside church, Yalobusha county, last week. Bro. Martin has done a great work in that section of the state, but is now getting too old and disable to continue in the work. God's blessings upon him in his old age.

Wayside church is a small church but is composed of very fine people.

I greatly enjoyed the week among them. The Lord blessed us and the visible results of the meeting were three accessions to the church, two by faith and one by letter.

Yours in the service of the Master.

J. A. BASS.

P. S.—We got six subscriptions to the Record.

### You Do More Work,

You are more ambitious and you get more enjoyment out of everything when your blood is in good condition. Impurities in the blood have a very depressing effect on the system, causing weakness, laziness, nervousness and sickness.

**GROVE'S TASTELESS Chili TONIC** restores Energy and Vitality by Purifying and Enriching the Blood. When you feel its strengthening, invigorating effect, see how it brings color to the cheeks and how it improves the appetite, you will then appreciate its true tonic value.

**GROVE'S TASTELESS Chili TONIC** is not a patent medicine, it is simply IRON and QUININE suspended in Syrup. So pleasant even children like it. The blood needs Quinine to Purify it and IRON to Enrich it. These reliable tonic properties never fail to drive out impurities in the blood.

The Strength-Creating Power of GROVE'S TASTELESS Chili TONIC has made it the favorite tonic in thousands of homes. More than thirty-five years ago, folks would ride a long distance to get GROVE'S TASTELESS Chili TONIC when a member of their family had Malaria or needed a body-building, strength-giving tonic. The formula is just the same today, and you can get it from any drug store. 60c per bottle.

### PRINCIPLE OF PRINCIPALS.

A booklet containing a wonderful message of vital interest. Beneficial for every wife, husband, daughter, son, or sweetheart. All who have it say its worth is unlimited. Get your copy today. Postpaid to any address for only 25c in coin. A. S. JOHNSON, 1604 Oak St., Houston, Texas.

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women's aches, Sick and Nervous Headaches, Back aches—relieved quickly by the Reliable Remedy  
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IT'S LIQUID—QUICK EFFECT.

## BUDGET SUPPLIES

We have on hand Contribution Envelopes and Treasurers' Record Books for fourth time churches which we will sell in outfits as follows:

**Outfit A.**—Consisting of fifty sets single envelopes, twelve envelopes to the set and one Monthly Church Treasurer's Record Book, per outfit .....\$2.05

**Outfit B.**—Consisting of seventy-five sets single envelopes, twelve envelopes to set, and one Monthly Church Treasurer's Record Book, per outfit.....\$2.95

**Outfit C.**—Consisting of one hundred sets single envelopes, twelve envelopes to the set, and one Monthly Church Treasurer's Record Books, per outfit .....\$3.89

**Note**—If only envelopes are desired deduct thirty cents for price of Record Book. Envelopes cannot be sold except in packages of fifty sets, seventy-five sets, or one hundred sets.



## East Mississippi

By R. L. BRELAND.

### MT. PISGAH ASSOCIATION

This body met with Oakland church near Decatur on Saturday Sept. 19th. This is the oldest association in this part of the state, and also the largest. It consists of some forty-five churches. Three new churches were received this time, while six old ones drew out to go into the organization of the Neshoba County Association.

Rev. W. M. Yarrrough was elected moderator, with W. J. McMullen clerk, and J. E. Graham treasurer. Bro. Graham has been treasurer of the body for more than thirty years.

Quite a number of visitors were present: Dr. W. Y. Quisenberry, Dr. J. B. Lawrence, Dr. M. O. Patterson, Rev. H. T. McLaurin, Rev. B. L. Clark, Misses M. E. Lackey, B. L. Clark and Ora M. Lewis. They added much to the interest of the occasion. Rev. J. W. Rooker, corresponding secretary of the general association, was present and preached the sermon on missions Sunday.

The preaching was done by the following brethren: Rev. W. L. Collins preached the introductory sermon; Rev. H. T. McLaurin and Rev. J. W. Rooker preached at the 11 o'clock hour Sunday, and Rev. Monroe Ray at 2 p. m. Sunday. Dr. Lawrence delivered an address in the house. Rev. H. T. McLaurin preached at Beulah Sunday night.

Some misunderstanding had come up relative to the division of funds between the state convention board and the general association board. This matter was thoroughly thrashed out by the corresponding secretaries of each board Sunday evening and explained to the satisfaction of all present who wanted to understand. There is really no friction between them. What seemed to be a friction was merely a misunderstanding. All seemed glad to get a perfect understanding of the matter. There is plenty for all to do.

The women had a great meeting Saturday evening. The women of this section are working up to their duties right along. Newton county is going to be a banner county soon.

The church and community supported the association in a great way. Some of God's choice souls dwell here. Some 3000 or more were present on Sunday and yet there was bread to spare.

The body will meet with Sulphur Springs church, Scott county, near Sebastopol, in September, 1921.

Rev. J. T. Massey, of Neshoba county, has just returned from Texas where he conducted some successful revivals. He is arranging to return soon and take up some church work in that state.

There is some talk of forming a Newton County Association in the near future. The idea of county associations is becoming quite popular.

The Louisville Association meets this year with Murphy Creek church five miles east of Louisville on Tuesday and Wednesday after the first Sunday in October.

Gov. Cox, candidate for president, spoke a great truth in a speech the

other day: "We are a religious people and much of our greatness is contingent upon that fact. The moment we cease to be religious we will begin to deteriorate."

Pastor B. F. Gay, assisted by Rev. H. B. Harrison, of Newton, has just closed a great meeting at Fellowship church, Lauderdale county. There were 30 additions. This is a country church with more than 300 members called by some "the sleeping giant." But the giant seems to be waking up as the church has put on the campaign for all purposes and has called Rev. W. E. McDady for half time service. Praise the Lord.

Mrs. Story, wife of Rev. I. L. Story, of near Philadelphia, died at a hospital in Meridian last week. Our sympathies go out to our bereaved brother.

Six churches called for letters from the Mt. Pisgah Association to form the new Neshoba County Association. The first meeting of this new association will be with Linwood church near McDonald on Saturday before the fourth Sunday in October.

The general association will be held with Hebron church near Little Rock, Newton county, on Tuesday night following the fourth Sunday in October. Come to Little Rock to get off the train.

Miss Ada Saddler of Sixteenth church, Newton county, has volunteered to go as a foreign missionary and her home church has raised \$180 on her expenses to Blue Mountain College. The other churches in the Mt. Pisgah Association of which she is a member, should quickly furnish the balance necessary. Who will be the first to send in a subscription? She offers her life, will you give your means?

Rev. F. R. Breland is confined to his room with rheumatic and was unable to attend the Mt. Pisgah Association for the first time in many years. May he soon be well again.

### BOGUE CHITTO ASSOCIATION

The fifty-first session of the Bogue Chitto Association met with the Osyka Baptist church, Sept. 22 and 23. The body was organized by electing Rev. J. H. Lane, pastor of South McComb, moderator; D. M. Huff, Magnolia, clerk, and Bro. G. W. Lee, treasurer. The reports presented to the body showed a good year's work. The churches had contributed more than \$12,000 more for general benevolence than in the former year. The association changed its name to the Pike County Baptist Association. This was done so that our work would conform to the plan as being used by the state mission board in the 75 million campaign. Then that persons might be able to identify us and because the churches are practically all in Pike county. The body also voted to change its date of meeting, setting it one week later than this year. The body voted to hold its next session with the Magnolia Baptist church, on Wednesday and Thursday before the first Sunday in October, 1921. The Osyka brethren had just moved into their handsome new house which is a complete work shop indeed. They have one of the best fitted churches in South Missis-

siippi in which to carry on their Lord's work. The entertainment offered by them was unexcelled. They begin their revival meeting Sunday and we recommend to the brethren that they remember them at the throne of grace.

J. H. LANE, Moderator.

### MARRIAGE

A quiet home wedding occurred at Conway, Miss., Wednesday morning, Sept. 29, at 8 o'clock when Rev. Jacob A. Ousley and Miss Mary Luenberger were pronounced man and wife by the pastor of the bride. Rev. B. F. Odom. The couple left for their home at Tutwiler, arriving there the same day. The bride is very popular in her home community and is said to be an excellent little Baptist worker. The bride-groom took up pastoral work in the Delta when he returned to his native state after completing the seminary course at Rochester, N. Y. seven and one-half years ago. He has lived and preached in that section of the state ever since, doing good work.

### VISITING HOURS AT BAPTIST MEMORIAL HOSPITAL

The public has been very well pleased with visiting hours in operation at the Baptist Memorial Hospital. It has seemed to loved ones visiting an unreasonable thing that they should be debarred from going to the room of their loved one sick in the hospital at any and all hours. It is true that when one is sick in the home and the home doctor and a capable nurse are in charge the family, even the parents, are kept out when for the good of the sick one. But it is different in a hospital; the loved ones seems so shut off and far away. The people complain and rebel.

Be it said that the putting in of the best and strictest hospital standards in our hospital some months ago was not an arbitrary matter with a new superintendent. It was the putting into practice of the best hospital principles as established by the best authorities in the land. And our hospital was asking for the best. The regulation applied to the doctors, the nurses, the X-ray room, the laboratory, the diet and house-keeping. The whole business has been raised to a standard of service which has attracted much attention of the people who know about these things, governmental and medical. The changes have been pleasing to everybody except the visitors, loved ones and others.

All this has brought down strong resentment on the head of the superintendent and management. He has not ordered and carried on the regulations of hospital affairs alone. In these technical matters he has a council of physicians, chosen from among the very best, who meet regularly and help to direct the hospital affairs.

This medical council endorses the rules as to visiting as best for the patients and for the hospital, but they recognize also the complaints and demands of the public in the matter. At a recent meeting with the hospital authorities it was advised and agreed to change the visiting

Hours. Hereafter visitors will be admitted at all hours from 10 a. m. to 9 p. m.

There will be bitter complaint by some that they cannot go up before ten o'clock, but there must be opportunity for putting and keeping the house in order, and it cannot be done with the house full of visitors. This is seriously marring the hospital efficiency but is done in response to public clamor.

The six months ending June 30 shows 3615 patients admitted, fine hospital service rendered, and a very low death rate.

M. D. JEFFRIES.

### CALHOUN ASSOCIATION

The Calhoun Association met at Elam church three miles east of Coffeeville on the 22nd inst.

The services began promptly at 10 a. m. The former moderator was present. The letters from the churches were read by A. A. Bruner and H. W. Hanaford. At 11:30 the appointee, Rev. T. J. Sargent, preach a fine sermon on missions, and stressed very beautifully the work done in the 75 million campaign as being one of the best spiritual uplifts we have ever had.

After refreshments, which were bountiful and of the very best, the Association went into organization and the election of officers resulted in the reelection of that prince of laymen, G. E. Denly, moderator, Leslie Roane, clerk, and J. E. Simpson, treasurer.

The visitors present were our own Dr. Kimbrough, Rev. Coldwell from the Trinity Association, Rev. Dunn, from South Mississippi, and Mrs. Longest from Oxford, Miss. Clark from Pontotoc. All of these were a great blessing and their presence was an inspiration to the meeting.

All of the reports were read and discussed with a great deal of Christian spirit, and adopted without a single jar or discord.

One of the very enjoyable features of the meeting was the presentation on the rostrum of three young men who had gone into the ministry this year. These young men are some of the best we have in this county, and we are expecting much of them. Their names are Cecil Ellard, Verner Haire and W. M. Crocker. They are all looking toward Mississippi College.

One other great feature of the meeting was a speech from Rev. J. F. Brasher who preaches to seven churches and who has been baptizing converts once a week for some time (twenty-six the last one) on the 75 million campaign, after subscribing \$500 to the campaign, said he was anxious to get through his meetings so he could take his boys and take a public job to make his \$100 payment on the subscription. Brasher is not a big preacher but he baptizes people where he preaches. He is as meek as a lamb and as courageous as a lion.

Calhoun Association is coming and we will be heard from when the last roll is called.

A. A. BRUNER.

Hard Colds—People whose blood is pure are not nearly so likely to take hard colds as are others. Hood's Sarsaparilla makes the blood pure; and this great medicine recovers the system after a cold as no other medicine does. Take Hood's.



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## TWO MEETINGS

I have just closed my eighth revival meeting on Friday night, Aug. 27, and I wish to say that the interest has just been simply fine all the way through. I never saw anything to equal it.

The writer had the pleasure of being with Bro. V. C. Walker in his meeting at Antioch, Marion county, Sunday, Aug. 15th and the week following, which was one of the greatest meetings that the writer was in. The estimation was, between 800 and 1000 people in the house and on the yard on Sunday. The congregations also held up well all the week, the spiritual interest of the church was revived and there were nineteen accessions to the church, 17 by baptism and 2 by letter. At the close of the meeting the church went into a call and reelected Brother Walker for another year by a unanimous vote with every indication of a great increase in salary. Brother Walker is a deserving man and one of the finest fellows to work with that you ever saw, and he has a good field of work. He and his people appreciate each other very much. At the closing service the church invited the writer back to do the preaching another year, making a three years' succession, and made the best free will offering of any during this season. The Lord's blessing upon them and their pastor is my prayer.

Now just a few words about one of the best little churches in South Mississippi, Arms Baptist church, Lawrence county, Miss.

The writer was called to that pasture in February this year. They had no Sunday school, no B. P. U. and the Y. M. U. was just about dead, and I make no mistake the church had not observed the Lord's Supper in eight years. There was also a bunch of fine young people that had never heard the church covenant read. Now we observe the Lord's Supper every three months. We have a Sunday school, a Y. P. U. and a live W. M. U. that is right on the job. During the year we have had 17 accessions to the church. At the close of our revival this summer there was just a little talk about building a new church house, so we appointed a building committee and they got busy. We now have 6,000 feet of lumber on the ground, logs at the mill to make 33,000 feet more, and still cutting and hauling logs.

I think that fourteen of the members subscribed approximately \$500 and the W. M. U. subscribed \$200 to seat the house, but we are going to have some help from other sources; so come along brethren and help us without our asking you to do it. Yours for greater things for the Master.

A. J. LINTON

## HELP SOMEBODY TODAY

The members of our church, Bowhay Avenue, Vicksburg, are in the midst of a campaign for funds to build a home for the pastor. We think we have the best pastor in the state and we want to "loose him and let him go." He is now having to pay \$50 a month for a house and it is

nowhere near the church.

In order to accomplish this task we have formed a "Dollar Club," and are asking our friends over the state to join this club by contributing one dollar or more to the home-building fund. The fund has now grown to nearly \$1,000.

This is a State Mission church and the need for its work in the city is much greater than its financial resources.

This church is known for the faithfulness of its small membership which is composed almost entirely of wages people. These people are employed in the large railroad shops and other industrial plants, and many of them are here for only a few months, so far as they know. They are among the best people of the city, but will soon be called to other positions, perhaps, and their places be filled by others equally deserving.

This being a fact, these people can not feel an abiding interest in the affairs of the community to cause them to donate heavily enough for this permanent improvement, but they need and will appreciate the advantages offered by a permanently organized church work, such as can be made only by a pastor's home.

Now, there is no need for me to tell you that we shall certainly appreciate whatever our friends over the state do for us in this matter. We have already received contributions from many of them, which are swelling the building fund considerably. Members of the First Baptist church here are with us to a man and will give of their very best material and moral aid. A list of contributors will appear in the Record every week hereafter.

J. J. MELION, Treasurer.

## MRS. S. J. HARPER

At 7 o'clock a. m. August 23rd, 1920, the death angel visited the home of Brother S. J. Harper and took his beloved wife, Fannie, home.

Mrs. Harper's affliction and sufferings were great and long. Yet, she was patient and willing for the Lord to have his way. Even in her sufferings she glorified her Savior and longed and longed for the time to come when she would be with Him in that home she has now entered.

Mrs. Harper was born March 19, 1841; married to S. J. Harper Dec. 15, 1859, and joined Ebenezer Baptist church in 1863. In this faith she lived true for 57 years. She leaves a devoted husband and seven children to mourn her loss.

"Well done thou good and faithful servant, enter thou into the joys of thy Lord."

A FRIEND.

A man from the north of Scotland visiting Glasgow was "boned" by a Salvation Army lass, and he gave her a sixpence. Turning into another street he was again asked for a contribution. "Na, na," he said. "I gied a sixpence tae ane o' your folk 'roon the corner just noo." "That was very good of you," said the girl. "But then you can't do a good thing too often. And besides, you know the Lord will repay you a hundredfold." "Aweel," said the cautious Scot, "I'll just wait till the first transaction's finished before we start the second."

The First Russian Baptist church will be instituted this month at Ft. Worth, Texas. Some Russian students, who were in Pastor Fidler's school in Philadelphia, will come to the Southwestern Seminary this year.

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MR. M. CUPERO, one of the greatest musicians in the country, formerly connected with Sousa's famous band, will be the leader of our band.

MR. STANLEY ROBINSON, of Colgate University, who has coached at Miss. A. & M. for several years will be director of athletics.

PROF. WOOD, B. S., Mercer, A. M. Vanderbilt, formerly Professor of Chemistry, Tennessee Normal and for three years Professor of Chemistry in Texas A. & M. will be in charge of Inorganic Chemistry.

The Professorship of English and Modern Language will be filled within a few weeks.

New light and water plant is being installed.

Conditions were never finer for a great session

Write for catalogue,

J. W. PROVINE, PRESIDENT  
Clinton, Miss.



## REV. O. P. BENTLEY RESIGNS

We, the members of the Bowling Green W. M. U., wish to extend our thanks and appreciation to our beloved pastor, Rev. O. P. Bentley, for his glorious service rendered to our church.

While pastor of the First Baptist Church of Durant, Miss., he supplied several country churches in the afternoon.

By his influence our church has been revived. For more than four years the doors of Bowling Green Baptist church had been closed when Bro. Bentley came and conducted a meeting and for two years has served as our faithful pastor. During his ministry here he has manifested such a life of consecration he has greatly endeared himself to us. He was county organizer in the recent 75 million campaign. "I delight to do thy will, thy law is within my heart."

Truly he was always going about doing good, touching and being

touched with the hearts and lives of men, women and children. His labor has not been in vain. He preached his last sermon Sunday, Sept. 12th, and bade us good by. He left us with sad hearts and streaming eyes. When we asunder part; it gives us inward pain;

But we shall still be joined in heart,

And hope to meet again.

We congratulate Birmingham, Ala., in securing his service. May the Lord's richest blessings be showered upon him and his noble wife and children.

## GREAT MEETING AT WEST LAUREL

Our revival meeting at West Laurel Baptist church began on the 5th of September and closed on the 17th. We had been holding special prayer services every week for two months previous to the meeting, at the church and in the homes of our people. We were praying, working, looking forward to and expecting a great meeting. When the time came it was evident from the first service that God was going to answer our prayers and give us the desires of our hearts.

Rev. W. M. Bostick, of Winona, was with us and did the preaching. Bostick is a sweet-spirited conse-

crated Christian and a great preacher. God used his great, soul-stirring gospel messages to the building up of the Christians and the saving of the lost. The weather was intensely hot and revival meetings on in several other churches in town, yet the large auditorium of our church was packed every night and on Sunday nights scores of people were turned away who could not find even standing room. Bostick's sermons on "The Devices of the Devil," "The Influence of Parents," "Selling the Lord" and "Repentance" ought to be preached everywhere. Bro. Bostick rendered great service to our church and community and thus endeared himself to our people.

We had to our help also, Bro. Joe Canzoneri of Fort Worth, Texas, who greatly endeared himself to our church by the faithful service he rendered in leading our people to sing the gospel. He is a faithful Christian and sings the gospel with power. When you see and hear Bro. Joe sing you will understand what David meant when he said that he "danced before the Lord." When Joe sings, he sings all over. He added much to the meeting by getting our people to sing themselves closer to God. He will be remembered in days to come by our people as "Bro. Joe."

The visible results of the meeting: Church greatly strengthened; forty received on profession of faith, three restored, twenty by letter. The church made a free will offering to these brethren of \$3.00.

Sincerely and fraternally,  
R. R. JONES.

## WILLIE REED DAMPEER

Willie Reed Dampier, the 18 year old daughter of A. P. Dampier, of Shivers, Miss., was called from earth to glory Sept. 19. She was a devoted daughter, a loving sister and a consecrated Christian. She was always kind and had a smile and a pleasant word for everyone she met. At the age of eleven she trusted Christ for life eternal and united with Shivers Baptist church. The writer baptized her. She was faithful to her church and took great delight in her Sunday school work. It was her desire to be a missionary. She leaves her faith, mother and three sisters to mourn because of her departure.

B. E. PHILLIPS.

## MRS. S. V. SHIVERS

Sister S. V. Shivers of Shivers, Miss., departed this life Sept. 14. She was born Feb. 25, 1846. Was married to S. V. Shivers in 1865. To this union were born thirteen children, eleven of whom are living. She has thirty-eight grandchildren, three brothers and sisters now living. In 1877 she united with the Baptist church at Old Hebron, later became a charter member of Salem which is now Shivers church. She was a true wife, a devoted mother and a dear grandmother, and a true friend to her church. Always kind, cheerful and sympathetic. Her children and acquaintances can well afford to pattern after her life.

B. E. PHILLIPS.

"Honor the Lord with thy substance" implies that there is a God-honoring proportion, and there cannot be the slightest argument advanced to show that that proportion may be less than ten per cent.

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## The Harvesters!

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**LIFT UP YOUR EYES AND LOOK ON THE FIELDS  
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The harvest fields of souls are ripe and there will be loss if the reaping is delayed. All Asia and all Europe, all Africa, South America, and other lands give such evidence of readiness to hear the call to repentance and life as was never seen before. The spectacle is thrilling.

## II.

**"THE HARVEST IS PLENTIEOUS."**

The precious grain is not only ripe but bountiful. The field is the world and the world field is ready for the harvesters. Millions would answer the call now if it were made, but souls and opportunities will be lost if we wait.

## III.

**"THE LABORERS ARE FEW."**

Just a few more Baptist missionaries for 400 millions in China; a few dozen for 75 millions in Latin America; 22 for 70 millions in Japan; 21 for 150 millions in Africa; 2 for 30 millions in Italy.

In the new countries of Europe and the Near East in

which we are just beginning work there are native preachers as follows: Roumania, 12; Hungary, 42; Jugo-Slavia, 9; Spain, 6; Palestine and Syria, 2.

## IV.

**"PRAY YE THEREFORE THE LORD OF THE HARVEST TO SEND FORTH LABORERS"**

Some two score Baptist colleges and seminaries in the South are crowded with students whom we are training for Christian service. Prayer should be made that hundreds of these, perhaps thousands, should set their faces to the ripe harvest fields in other lands.

## V.

**"HOW SHALL THEY PREACH EXCEPT THEY BE SENT?"**

The fields are ripe for the harvest, the Foreign Mission Board is waiting for the harvesters and for the money with which to send them forth to the fields where great loss is inevitable if we do not speed the work.

**THEREFORE:**

Pay your campaign pledges promptly and make fresh offerings if you can.

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